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CONTENTS

BENEDICT XV AND CATHOLIC STUDY OF THE SACRED SCRIPTURES 561

A PLEA FOR THE STUDY OF MYSTICISM 575
The Rev. H. B. LOUGHNAN, S.J., Dublin, Ireland.

ST. ANASTASIA IN THE SECOND MASS ON CHRISTMAS DAY 583

A SERIES OF ARMS OF OUR BLESSED LADY 586
T. P. BALDWIN, London, England.

DETERIORATION WITHIN THE SANCTUARY 597
FRA ARMINIO.

A SOLEMN TRIDUUM IN HONOR OF ST. JEROME 638

OUR OPPORTUNITIES AMONG THE MEXICANS 639
The Rev. E. J. McGUINNESS, Field Secretary, Church Extension, Chicago, Illinois.

THE MISSION FIELD IN CENTRAL AMERICA 642
The Rev. JOSE MIGLIA, Santa Ana, El Salvador.

MARRIAGE LAWS IN THE CATECHISM 651

BISHOP'S VESTMENTS AT CONFIRMATION 652

MEDITATION WHEN RECITING THE DOMINICAN ROSARY 653

ECCLESIASTICAL LIBRARY TABLE: PREPARING TO PREACH 654
The Right Rev. Monsignor H. T. HENRY, Litt.D., Catholic University of America.

Contents continued, p. iv

AMERICAN ECCLESIASTICAL REVIEW
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Cum Approbatione Superiorum

Vol. LXIII

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I Cor. 15: 5.

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CONTENTS—VOL. LXIII.

JULY.

PAGE

THE PRIEST AND THE LITERARY SENSE 1
The Rev. P. J. Carroll, C.S.C., South Bend, Indiana.

"UT CHRISTO INTENDERENT" 9

ST. VIRGIL THE GEOMETER 13
George Metlake, Cologne, Germany.

ECCLESIASTICAL SYMBOLISM. The Bird in Architecture 21
John R. Fryar, Canterbury, England.

ACTA BENEDICTI PP. XV:
Episcopis e Regularibus Ordinibus usum Rocheti concedit 31

RECENT EPISCOPAL COATS OF ARMS: I. Archbishop of St. Paul. II. Bishop of Des Moines. III. Bishop of Grand Rapids. IV. Vicar Apostolic of Jamaica. (*Pierre de Chaignon la Rose*) 40

OUR CHURCH SUPPORT. (*The Rev. Anthony Meyer, O.S.B.*) 44
MARYKNOLL MISSION LETTERS. XIV. (*The Rev. Francis X. Ford*) 46
CLERICAL AID FUNDS. (*The Rev. C. Augustine, O.S.B.*) 54
REQUISITES FOR THE GAINING OF INDULGENCES 60
THE NEW UNIVERSAL CATECHISM 70
NON-CATHOLIC CHILDREN IN CATHOLIC SCHOOLS 71
INDULGENCED BLESSINGS AND THE NEW FACULTIES 75
FORTY HOURS' ADORATION ON WHIT-SUNDAY 78
SENDING THE PARISH REGISTERS TO THE BISHOP 80
INVESTING WITH THE FIVE SCAPULARS 81
RECENT THEOLOGY. Our Lord's Experiential Knowledge. (*The Rev. Francis J. Connell, C.SS.R., N.Y.*) 87

CRITICISMS AND NOTES:
Scott: The Credentials of Christianity 93
Slater: The Foundation of True Morality 93
Ayrinhac: Penal Legislation in the New Code of Canon Law 95
McLachlan: St. Luke—The Man and his Work 96
Kyle: Moses and the Monuments 98
Gasquet: A History of the Venerable English College, Rome 99
Steck: Franciscans and the Protestant Revolution in England 100
Ward: Father Maturin 101
Michael: Geschichte des Deutschen Volkes (1197 bis 1227) 103
Hunter Blair: A Medley of Memories 104

AUGUST.

PAGE

THE RECENT AMERICAN CONGRESS FOR THE REFORM OF CHURCH MUSIC... 113

WARNING THE SICK OF APPROACHING DEATH 126
The Rev. David Barry, D.D., Limerick, Ireland.

MEDITATIONS OF AN EX-PRELATE 134

PURPOSE AND SCOPE OF THE ROMAN RITUAL 151

MARTHA, THE PRIEST'S HOUSEKEEPER 158

ACTA BENEDICTI PP. XV:
Epistola ad R. P. D. Alfredum Episcopum Winnipegensium 177

ELECTRIC LIGHT BEFORE THE BLESSED SACRAMENT 180
RESPONSORIES AFTER THE LESSONS 188
THE FACULTY OF BLESSING BEADS 191
HOLY COMMUNION BEFORE HIGH MASS 192
AQUA E CALICE PRO EJUS PURIFICATIONE DEMISSA 193
REALISM IN MODERN PHILOSOPHY. (*The Rev. Charles P. Bruehl, Ph.D.*).. 194
SERMON-TITLES. (*The Right Rev. Mgr. H. T. Henry, Litt.D.*) 199

SEPTEMBER.

PAGE

SPIRITUALISM, OCCULTISM, AND THE CATHOLIC CHURCH 225
The Very Rev. Hugh Pope, O.P., S.T.M., S.S.D., Woodchester, England.
THE FUTURE LIFE 253
The Rev. Joseph Rickaby, S.J., Oxford, England.
THE SPIRITUALITY OF PLAINSONG 270
ORIENTAL ORIGIN OF THE SIGN AND THE CULTUS OF THE CROSS 273
The Rev. Paul J. Sandalgi, Baltimore, Maryland.
SPECIAL PRIVILEGES FOR PRIEST MEMBERS OF HOLY NAME SOCIETY. (*The Right Rev. John T. McNicholas, O.P.*) 281
DEVOTIONS OF PARTICULAR RELIGIOUS ORDERS 284
CLERICAL AID FUNDS AND SOCIETIES. (*The Very Rev. Julius Hettwer*)... 287
BEQUESTS FOR MASSES IN CALIFORNIA LAW COURTS 289
TRANSFERRING THE "MISSA PRO POPULO" 292
OBLIGATION ARISING FROM BEQUEST FOR MASSES 294
MARYKNOLL MISSION LETTERS. XVI. (*The Rev. Francis X. Ford*)..... 296
JESUIT HERALDRY 302
USE OF THE STOLE IN PREACHING 303
SERMON MATERIAL. ALTERED HYMNS. (*The Right Rev. Mgr. H. T. Henry, Litt.D.*) 304
CRITICISMS AND NOTES:
Cagin: L'Eucharistia 317
Cagin: L'Anaphore Apostolique et ses Temoins 317
O'Rahilly: Father William Doyle, S.J. 320
Van der Heyden: Life and Letters of Father Brabant 320
Quigley: The Divine Office 323
DeSmet: Praxis Matrimonialis 324
Slattery: Dante, "The Central Man of all the World" 325
Pollen: English Catholics in the Reign of Queen Elizabeth 326
Walker: The Problem of Reunion 326

OCTOBER.

PAGE

ESTABLISHMENT OF CANONICAL PARISHES IN THE UNITED STATES 337
NEW CONDITIONS IN CHURCH FINANCE 349
The Rev. A. B. W. Wood, Victoria, B. C., Canada.
ORGANIZATION OF A CITY PARISH 358
The Rev. Joseph H. McMahon, Ph.D., New York City.
ORGANIZING A PARISH IN CENTRAL PENNSYLVANIA 373
The Right Rev. Mgr. M. M. Hassett, D.D., V.G., Shamokin, Penna.
PARISHES IN A NORTHWESTERN DIOCESE 388
The Right Rev. Vincent Wehrle, O.S.B., Bismarck, North Dakota.
THE PARISH PRIEST AND MEXICAN SETTLEMENTS 391
The Rev. William Schaefers, Newton, Kansas.
SACRA CONGREGATIO DE PROPAGANDA FIDE:
Erectio quasi-Paroeciarum in Vicariatibus 396
A ROMAN INSTITUTE FOR SANCTIFICATION OF THE CLERGY 399
MARYKNOLL MISSION LETTERS. XVII. (*The Rev. Francis X. Ford*)..... 402
METHOD OF GIVING HOLY COMMUNION OUTSIDE MASS 406
THE BURIAL SERVICE IN THE VERNACULAR 411
METHOD OF RECITING THE ROSARY 413
"EXCESS" IN THE TRANSFER OF MASS STIPENDS 414
THE PRECEPTS OF THE CHURCH. (*The Rev. John J. O'Gorman, Ottawa*).. 415
THE CENSURE OF MEMBERS OF MASONIC FRATERNITIES 416
CORAM SPONSAE PAROCHO. (*S. M.*) 417
A CATHOLIC BOOK OF COMMON PRAYER. (*Sacerdos Peoriensis*) 419
OUR LADY OF LORETO, PATRON OF AVIATORS 420
SERMON NOTE-BOOKS. (*The Right Rev. Mgr. H. T. Henry, Litt.D.*) 422

NOVEMBER.

PAGE

CATHOLIC MISSIONARY LITERATURE 449
The Rev. J. B. Culemans, Ph.D., Moline, Illinois.

THE NEW CODE AND CIVIL LAW 460
The Rev. T. Slater, S.J., Liverpool, England.

THE MASS AND THE PRIEST'S PERSONAL SANCTIFICATION 466
The Rev. V. F. Kienberger, O.P., Washington, D. C.

THE ARCHIEPISCOPAL ARMS OF ST. CHARLES BORROMEO 471

SOME PATHOLOGICAL STATES OF CONSCIENCE 481
The Rev. T. J. Agius, S.J., Oxford, England.

A FRANCISCAN FRIAR AS PAPAL LEGATE TO THE GOLDEN HORDE 491

LITTERAE CIRCULARES CIRCA EIUSDEM PERSONAE REPETITAM ELECTIONEM AD MUNUS MODERATRICIS GENERALIS IN CONGREGATIONIBUS RELIGIOSIS... 498

DE QUIBUSDAM EPISCOPORUM PRIVILEGIIS 500

RE-ELECTION OF RELIGIOUS SUPERIORS 502

CANON 1116: DE LEGITIMATIONE FILIORUM ILLEGITIMORUM 504

RESTITUTION OF WAR TAX 507

MARYKNOLL MISSION LETTERS. XVIII 509

AGREEMENTS AND DIFFERENCES IN ENGLISH VERSIONS OF THE BIBLE 519

RECENT THEOLOGY 531

ENGLISH AND AMERICAN EXPONENTS OF NEO-REALISM. (*The Rev. Charles P. Bruehl, Ph.D.*) 535

DECEMBER.

PAGE

BENEDICT XV AND CATHOLIC STUDY OF THE SACRED SCRIPTURES 561

A PLEA FOR THE STUDY OF MYSTICISM 575
The Rev. H. B. Loughnan, S.J., Dublin, Ireland.

ST. ANASTASIA IN THE SECOND MASS ON CHRISTMAS DAY 583

A SERIES OF ARMS OF OUR BLESSED LADY 586
T. P. Baldwin, London, England.

DETERIORATION WITHIN THE SANCTUARY 597
Fra Arminio.

ANALECTA:
Litterae Encyclicae in Natali MD S. Hieronymi Ecclesiae Doctoris... 603

STUDIES AND CONFERENCES:
Our Analecta—Roman Documents for the Month 638
Solemn Triduum in Honor of St. Jerome 638
Our Opportunities among the Mexicans. (*E. J. McGuinness, Field Secretary of Church Extension*) 639
The Mission Field in Central America. (*The Rev. Jose Miglia, Santa Ana, El Salvador*) 642
Marriage Laws in the Catechism 651
Bishop's Vestments at Confirmation 652
Meditation when Reciting the Dominican Rosary 653

ECCLESIASTICAL LIBRARY TABLE:
Preparing to Preach. (*The Right Rev. Mgr. H. T. Henry, Litt.D.*) .. 654

CRITICISMS AND NOTES:
Ehses: Concilii Tridentini Actorum 664
Benedictines of Stanbrook: Letters of St. Teresa 666
——: Statuta Dioecesana Kansanopolitanae 668
Suau: The Christian Faith 669
Raupert: Jesus of Nazareth. Who was He? 669
Landrieux-Williams: From the Trinity to the Eucharist 669
Joyce: The Catholic Doctrine of Grace 669

THE ECCLESIASTICAL REVIEW

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BENEDICT XV AND CATHOLIC STUDY OF THE SACRED SCRIPTURES.

I.

THE two last Sovereign Pontiffs, Leo XIII and Pius X, in three important Apostolic Letters,[1] expressed their solicitude that Catholics, clergy and laity, should recognize to the fullest extent their duty to read and study the Bible. I say "to the fullest extent", for the fact that the Catholic Church esteems the Sacred Scriptures as the primary text-book of her teaching is not new to anyone familiar with her methods and history.

Not only her theology and her liturgy, but her discipline, and every feature of her external structure, as of her inner life, reflect the Bible. The everlasting calumny of her adversaries, that she is opposed to the popular study of the Bible, is refuted by the forms of her daily and hourly worship. The Mass which is celebrated in her churches, week-day and Sunday, is but the repetition of the central Scriptural acts of the Paschal celebration in the Cenacle at Jerusalem, together with the consummation of the Divine Sacrifice on Calvary. In every part of that act of worship she repeats the inspired message of salvation to men, in the words of the prophets and of the Gospel. The canonical office upon the reading of which every cleric in sacred orders is bent under all circumstances for more than an hour each day, is of rigorous obligation, and its whole content is made up from the text of the Bible. The choral chanting of the same divine office by myriads of religious, who spend hours upon the beautiful task, from mid-

[1] *Providentissimus Deus, Vigilantiae,* and *Scripturae Sanctae.*

night to sunset, is the voice of the Catholic Church continuously lifted up in the prayers of her children, monks and nuns, and devout tertiaries in the lay world, repeating the hallowed form of the inspired text.

If Catholic theology, the liturgy of the Church, and the continuous practice of her children through the recognized forms of worship and discipline attest the traditional use of the Bible, not merely as a devout practice but as an obligation under solemn vow imposed and accepted freely by her authorized teachers, we have also the concrete testimony of her church edifices and their interior appointments. The medieval minsters, reared by the faith of the people in every town of Catholic Europe, contain what has been aptly called the *Biblia Pauperum*. The aisles and cloisters of these churches are filled with images that portray the story of the Bible, from Moses to Christ. They are often marvels of art, suggesting the spiritual sense of the artists who painted or carved them, spending their lives at the task. The artists left no name behind, because they found their satisfaction in the faith which those very pictures from the Bible had taught them, as they taught their children by them. Everywhere the symbolism, expressed so artistically, proves the intelligence, not merely of the men who wrought these beautiful forms, but of the people who read and understood their meaning for the practical purposes of life. We call them men "of the dark ages", because the art of printing, not having been invented then, they were often unable to read from the script which a mechanical invention has put in our possession. We learn to repeat the words of the printed Bible accompanied by sounding brass and tinkling cymbal to herald the new Christianity which contents itself with factory products as inspirations to its decorous worship. When Luther fashioned his Bible Christianity, by which every man became the interpreter of God's will and way, the art of printing had just been invented. It offered an easy method for learning; it made preaching unnecessary so long as one could read, if he had a mind to do so. But it did away also with the unity of faith that made men before his time combine in devotional labor which attested that faith, by erecting the magnificent monuments of religious zeal, such as churches, monasteries, hospices, the work of the poor and the

laborer no less than their employers, while now they are the doles of millionaires who make record by them of their vanity or of the remorse which prompts them to release their ill-gotten wealth.

It took Catholics some time to get into the new ways of using the printing press when the old ways had proved so very helpful. The monks had copied laboriously each single letter; they had expressed their devotion and love for the sacred volumes by illuminating the texts and beautifying the covers. They had painted and carved not for time but for eternity. Now all this work was to become the task of a brother who would cast metal into a matrix, and make blocks to be inked, and impress them on sheets of paper, to be folded into pages.

But this is no excuse for our neglecting the new God-given art discovered in the fifteenth century. The Catholic Church has had no reason to discard her old methods of teaching theology, or her forms of public worship, or her habits of urging private devotion. Yet she has good cause for adding the printed book to these methods. She knows very well that the reading of the Bible cannot sustain a religious system. That has been amply proved by the disunion of the churches built upon the Protestant doctrine and principle, which have furnished as broad a basis to rationalism as to its opposite of a purely sentimental morality. The thousand religious and divergent systems of morality that have sprung from the Bible, where not directed by a living organism in harmony with it, demonstrate the insufficiency of an inspired book without an equally inspired guide as teacher of it. All this the Church fully realizes.

Nevertheless there are special reasons for insisting upon the study and use of the printed Bible in these days. She finds it her duty to do so, because the printed Bible is the only religious language that Christians who differ from and oppose her action accept in conventional intercourse and in controversy. And since it is our duty to coöperate with our fellow citizens in a thousand projects of philanthropy, education, and moral reform, no less than to answer their objections to our faith, as they believe them to be founded in the inspired books, it becomes the task of those who are expected to give a reason for the faith that is in them, to know and use the Bible in

defence of our holy religion and our position as full-fledged citizens. The question of the Bible in our law courts as a guarantee of sincerity and truthfulness on the part of those who claim under this guarantee the protection of our government, and the desire to introduce the Bible into the curriculum of our public schools as an aid to improve and maintain public morality, are two important reasons for wishing to know all about the real Bible as given to us for the purpose of teaching divine truth and as a norm of right living.

A further reason is found in the proselytizing tendency which has become a distinct feature of Protestant religious activity, just as zeal for foreign missions has laid hold on the Catholic consciousness of our duty. Of late years the appeals of Bible Christianity so-called have taken on a somewhat aggressive form, due in part to the wealth that fosters such zeal as a substitute for personal piety, partly to the readjustment of modern social relations which regard philanthropy as an economic factor in civil administration. Here the Bible, as in the schools, has become a recognized medium of instruction and high motive. Protestants use their right to seek converts, just as Catholics do. As an apology for invading the field of traditionally Catholic communities it is argued that, if Catholics were equally zealous, they would give Protestants no opportunity to gain over converts. The apparent justification is neutralized, however, by the fact that Protestants attract Catholics away from their native allegiance by offering them an easier method of soothing their conscience than is warranted by the teaching of Christ which is demanded by the severer discipline of the Catholic Church. The religion preached by the "Bible alone" may easily become a substitute for pagan altruism. This is unfair to those who are not prepared to argue for truth. On the other hand Catholics can stop the insidious deception only by showing that this is not the religion of Christ. This we can do best by an appeal to that Bible which is supposed to be the basis of an unevangelical belief.

II.

With the present Sovereign Pontiff, the appeal takes the form of an Encyclical in which the example, the principles,

and the fruits of Bible study are brought vividly before us in the life of St. Jerome. The recurrence of the fifteen hundreth anniversary of the Saint's death at Bethlehem gives fitting opportunity to the call of Benedict XV. That call is addressed to the bishops of the world. It is meant for their flocks of course. But the emphasis of its lesson is laid throughout on the duty of the clergy, the priests of the Church, the teachers of Scripture in our seminaries and schools.

The venerable Pontiff sets out by placing before us a graphic picture of Saint Jerome, from his youth to advanced age, when he laid down his pen, and his voice as instructor ceased in the very cave where the Christ, whom the Bible makes its central object, was born. "So great," writes the Pontiff, "was the love which he had for the Bible that it constrained him neque a scribendo vel dictitando ante desistere, quam manus obriguerint et vox morte intercepta sit."

While still a youth in the schools of Rome, someone had placed in his hands a copy of the Prophet Abdias. Drawn by the mystic allusions, in that single chapter, he undertakes to translate and comment. "I knew nothing of his history," he writes long years afterward, "but I burnt with an ardent longing to know what I realized was hidden beneath the words in their literal sense. I had studied the secular writers and in my boyish pride of intellect I thought that I could understand. Fool that I was: I neither knew; nor were my lips purified or my heart; yet I said to the Lord in my boldness: 'Ecce ego, mitte me'."[2] Another youth saw what Jerome had written and praised it. In his riper years the Saint wonders how anyone could have mistaken for knowledge the ignorance which had led him to presume on explaining the prophet. Since then he had learnt the Socratic maxim "Scio quod nescio". Accordingly he revises his boyish essay and weeps over his blindness of heart.[3]

With the eager enthusiasm of one who has discovered a treasure, the young student follows the traces of those who

[2] The words of the beautiful preface to the prophecy of Abdias in which St. Jerome thirty years later explains to Pammachius his youthful eagerness to penetrate the secrets of the Sacred Scriptures, are here fully rendered. One must read the entire introduction to realize the Saint's magnificent humility.

[3] Cf. S. Hieronymi op., vol. V, pp. 1097-1099. Ed. Migne.

might explain its meaning. He tarries at Treves and Aquileia. At length he resolves to make a pilgrimage to Palestine. Bidding farewell to his parents and sister, he wanders into the regions of the Holy Land with the hope that there he may find the riches of Christ in the further study of the sacred writings. He had heard of a famous teacher, Apollinarius Laodicenus at Antioch, and he hastens to learn from his lips. Amid the scenes where Christ and the Apostles had dwelt he comes to the conviction that the true sense of the Scriptures can be understood only by combining the study of the text with constant prayer and meditation. Accordingly he seeks the solitude of the desert. From a convert familiar with Hebrew and Chaldee he learns to read and understand these languages. He recalls in later days the hardships of those times: "Quid ibi laboris insumpserim, quid sustinuerim difficultatis, quoties desperaverim quotiesque cessaverim et contentione discendi rursus inceperim, testis est conscientia tam mea, qui passus sum quam eorum qui mecum duxerunt vitam. Et gratias ago Domino, quod de amaro semine litterarum dulces fructus capio." Many a time he was on the verge of despair, ready to abandon his first project by reason of the unsteadiness of youth; but the craving for knowledge ever brought him back, until the desire to know was turned into the joy of possession. Gradually his solitude became the meeting place of others, some of whom sought to dispute rather than to know. This led him to leave Syria and cross the waters to Greece. In Constantinople dwelt St. Gregory of Nazianzen whose fame of learning and sanctity had penetrated the East. For three years we find Jerome at his feet learning to understand and to value what Origen had written and to copy for later reading and study what Eusebius had preserved from the destroyed libraries of Egypt.

Long before this, however, his mind had been directed to seek Rome as the source of light whenever the divergent opinions of the learned obscured the sense of the Divine Word. He remembered the law of Jehowa set forth in Deuteronomy: "If thou perceive that there be among you a hard and doubtful matter in judgment . . . and thou see that the words of the judges within thy gates do vary: arise and go up to the place which the Lord thy God shall choose. And thou shalt

come to the priests of the Levitical race, and to the judge that shall be at the time, and thou shalt ask of them; and they shall show thee the truth of the judgment. And thou shalt do whatsoever they say who preside in the place which the Lord shall choose, and what they shall teach thee according to this law: and thou shalt follow their sentence; neither shalt thou decline to the right nor to the left hand." [4]

The simple humility with which St. Jerome at all times bent his intellect to the judgments of the Holy See is one of the most touching characteristics in the life of a man who was by nature disposed to self-reliance and pride. He had now reached full manhood, and it was many years since he had left the Holy City, where his parents had sent him to study rhetoric under Aelius Donatus. Whilst he had sought a deeper knowledge of the Bible, in Palestine he had had occasion to correspond with Damasus, who was now Pope. It would be a gain to revert to the friends of his boyhood to whom he owed the first inspirations toward aiming at perfection after he had received Baptism. The Pontiff welcomed him with open arms. He needed the services of such a man as Jerome, not only in the deliberations of the Roman Synod (382) which was to define the doctrinal position against the Meletians, whom Jerome had had opportunity to meet at Antioch, but also because a revision of the Latin Bible was deemed necessary for the use of the clergy in the liturgical services of the Church. Oral tradition, which in the absence of printed books determined the readings of the current Itala version, had caused variants in the canonical books, and demanded correction from a competent hand. It is to this period that we owe the present Vulgate edition of the New Testament, and to a certain extent also the reading of the Psalter which the Saint revised twice before he eventually translated it from the original Hebrew pre-Masoretic text.

With the death of Pope Damasus, two years later, St. Jerome's desire to return to Palestine revives. He tells us in one of his letters how the thought pursued him. "Age was coming upon me and the grey of my hair dignified the teacher rather than the disciple. Yet I was still eager to learn. Accordingly I went to Alexandria (Egypt), to the school of

[4] Deut. 17:8-12.

Didymus. I was glad to have done so; for I learnt much that I had not known, and what I knew I held fast to, when I found him teaching otherwise. Men thought I had done enough of study; but I was anxious to get back to Jerusalem and Bethlehem. There I sought out Baranias who taught me at night lest the Jews, as in the case of Nicodemus, might be aroused to persecute him." With the aid of Hebrew teachers he gathered such manuscripts as could be obtained, meanwhile perfecting himself in the study of the Aramaic dialects. He made excursions to Cesarea and other cities in order to get knowledge of the habits and traditions of the Palestinians; for, as he writes to Domnino and Rogation, "the Sacred Scriptures are more clearly understood (lucidius intuebitur) by him who has seen the holy places and heard the language of the people. Hence I perferred to travel and converse with learned men among the Hebrews, and journey through the province which all Christendom delights to honor."

And now, at the approach of old age, broken in health and weakened by hardships of travel, he retires to Bethlehem to devote the remainder of his days in revising and translating anew the Bible into the Latin tongue for the use of his brethren. The Church has taken up this translation and made it her official expression for fifteen hundred years. For a thousand years that text had to be transcribed by her clerics. Cloistered monks and nuns gave their lives to the copying of it for the use of churches and schools in theology, where it was ever the chief source of teaching. If errors crept into the texts here and there, through the frailty of the amanuenses or the material which they were bound to use in their solitary labors, they were not such as to pervert the truth. That truth was preserved in the thousands of churches and theological schools of Europe and the East, in the liturgy, in the writings of the Fathers and in the doctrine of councils and synods. The accidental corruptions that are inevitable, despite, and by reason of, an exclusively handwritten tradition, are being removed at the present by the researches and care of the Benedictine Fathers to whom the task has been officially committed. Their living traditions go back to the very days of Jerome, and the line that traces the schools of St. Benedict is a golden thread in the history of the Catholic Church which

testifies to her unchanging clinging to the truth of the Divine Spirit dwelling within her, the Paraclete promised to the Apostles and their disciples.

III.

From the image beautifully drawn with the stylus of the heart as well as the pen of the Supreme Teacher on earth, the Pontiff goes on to outline the Catholic doctrine regarding the eminent worth of the Sacred Scriptures as the fountain of knowledge and of the highest motives. He defines inspiration, and in doing so recalls the solemn words of his predecessors. That which separates the sacred Books from all other written teachings of truth is the fact that they were written under the definite inspiration which makes God Himself their primary author. He chose the men who acted as His intelligent and willing instruments. They wrote what the Divine Spirit wished them to communicate to men. Facts, principles, truths, together with illustrations of the truths, both in the history of nations, and in the personal experience of individuals, and finally prophecies, are the substance of the inspired volumes.

In thus foreshadowing and outlining for our instruction the figure and teaching of the Messias, God reveals His relations to His creatures. The instruments through whom He makes this revelation were preserved from writing error. Men might err in reading the message intended for their benefit, since our subjective view and construction of a truth are liable to misconception. The right reading and the danger of erroneous interpretations would be prevented by a living safeguard, the Church of Christ. As it was in the Old Law set forth in Deuteronomy: "If thou see that the words of the judges in thy gates err, arise and go up to the place which the Lord thy God shall choose, and to the judge that shall be at the time . . . and what they shall teach thee according to the law thou shalt do", so was it to be in the New Law. The words themselves plainly indicate that the written code was free from error, though judges within the gates might disagree as to its reading.

Benedict XV lays great stress upon the obligation to maintain the inerrancy of the Sacred Scriptures throughout.

"Domini verba sunt vera et ejus dixisse, fecisse est," writes St. Jerome, whom the Pontiff quotes. If there are statements in the Bible which challenge doubt, in view of human experience as the ordinary criterion of truth, we may not forget that this Book was written for the most part more than two to three thousand years ago. The circumstances which make up our experience are wholly different from those of the people to whom the inspired writings were first addressed. The laws made for the Israelites, though calculated to teach principles such as underlie authority and obedience, are not necessarily precepts to be observed by us. The historical and personal experiences related in the Bible must be read in the light of their origin and surroundings in order to be rightly understood. Finally, we must not forget that we have in our hands translations only, which are necessarily imperfect as words are apt to change not only into partial synonyms, but sometimes into the very opposite of what they once signified. Such changes occur in our own tongue within less than four or five centuries; we may expect them in translations of the Bible. The original was written in characters that are lost to us today. The fact that the truth of its contents has been preserved is due to its being from the outset regarded as a sacred Book whose teaching is incorporated in a thousand institutions.

If there appears anything erroneous or even contradictory in the reading of the vernacular Bible, it may be corrected by the original. Careful study will confirm the conviction of Divine inspiration, since this fact of inspiration is validly and amply attested on other than scientific grounds. We have the assertion of Christ (Matth. 22: 43), who proved His claim to being believed by unquestionable miracles that God had given His people an inspired law. With this evidence and caution we are obliged in reason to set aside all the subtle distinctions of a "primary" and "secondary" inspiration, or of an "absolute" and "relative" knowledge on the part of the sacred writers. These distinctions are not at all necessary to a consistent understanding and use of the Bible as intended by God. They are the makeshifts of critics who are bent upon satisfying the lack of faith in the obligations which the Bible imposes, if accepted as the inspired expression of God's mind and will.

IV.

The concluding part of the Encyclical bids us realize the spirit in which the study of the Scriptures is to be taken up and pursued. And here the Pontiff addresses himself especially to clerics and those who undertake to teach the Bible to others. Bishops are exhorted to bring home the example of St. Jerome to their flocks and to their priests, inasmuch as eternal truth is to be learned properly only in the school of Christ. "Doctrina igitur Hieronymi de praestantia et veritate Scripturae, ut uno verbo dicamus, doctrina est Christi. Quare omnes Ecclesiae filios, eosque praecipue, qui sacrorum alumnos ad hanc excolunt disciplinam, vehementer hortamur, ut Stridonensis Doctoris vestigia constanti animo persequantur."

The Sovereign Pontiff points out the great efficacy of this study in producing that wisdom and sacred power of speech which distinguished the masters of the spiritual life who without exception were devoted students of the Sacred Scriptures: "ille imprimis ante oculos mentis nostrae obversatur ardentissimus Bibliorum amor, quem omni vitae suae exemplo et verbis Spiritu Dei plenis Hieronymus demonstravit atque in fidelium animis quotidie magis excitare studuit." Love of the Sacred Scriptures, as he writes to Demetrias, will beget a love of wisdom; it is a charm which wards off all evil. To his friend Paulinus, the pupil of Ausonius, master of elegant Latinity and the culture of the age, who had been recently received into the fold of Christ, our Saint writes: Seek above all else the knowledge of the Sacred Scriptures. If you have this foundation, it will ennoble the style of your diction and bring it to the highest perfection—"quasi extrema manus in tuo opere duceretur, nihil pulchrius, nihil doctius, nihilque latinius tuis haberemus voluminibus".

As Jerome stripped himself, so to speak, of all vain knowledge, curbing his eagerness to know what the philosophers of his age and the rhetoricians deemed the highest attainments of learning, in order that he might wholly devote himself and drink in with unrestrained affection this Divine Wisdom of the Scripture, so we are counselled to place it above all else in the pursuit of the sacred sciences. The Saint complains of his former remissness: "At that time the reading of Cicero

often kept me from eating. Many a night I spent in the study of Plautus, seeking there the consolation which I needed when I remembered the follies of my sinful life at earlier times. If anyone had bidden me to read the prophets, I should have demurred; because they seemed to speak a less elegant tongue." But he eventually hearkened to the counsel of wiser men whose piety as well as learning had impressed him. They bade him pray that he might rightly understand. They showed him that to keep from sin was to prepare the mind and heart for the reception of that wisdom which will not enter defiled hearts. Thenceforth mortification and assiduous perseverance in study of the sacred words were the torches that illumined his intellect to the understanding of the Scripture, and warmed his heart to the delight of its substance. "Modo non sit corpus nostrum subditum peccatis, et ingredietur in nos sapientia, exerceatur sensus, mens e divina lectione pascatur."

There is a particular charm in this instruction of St. Jerome given to those noble Roman matrons who were the first to establish not only a religious community in Bethlehem, but to found by their wealth and their zeal for the study of Holy Scriptures the first Biblical school whence a correct version of the Scriptures was to come forth in the translation of the Vulgate. These gifted and holy women acted as his scribes, for it would otherwise have been impossible for one man to accomplish the gigantic work of which the writings of St. Jerome during his sojourn at Bethlehem bear witness. It is true he spent nearly thirty-six years in those sacred recesses of Palestine after he had left Rome on the death of Pope Damasus. But the labors of the Saint during those years were not confined to the translation of what has since become the Vulgate. They included innumerable tracts of exegesis, of pastoral theology, of controversy and ascetical instruction. He taught daily; and the letters he wrote cover many volumes. If we remember that writing *currente calamo* in his day and in Palestine was not the easy task of to-day, we can form some estimate of his gigantic efforts, especially amid illness. Of the latter circumstance we get only an occasional glimpse when we find that it prevented him from the practice of those mortifications to which he had accustomed himself in earlier

life. The order in the study of the Biblical books which he recommends to the young is first that of the Psalms, as these are the prayers of the Church; then the Proverbs and Ecclesiastes. He did not have the Book of Ecclesiasticus in Hebrew, and its lack made him doubt the value of the Greek version, current then and for centuries after, as an inspired book. Next he would have Laeta teach her daughter the Book of Job, that the child might learn patience, just as Ecclesiastes was to teach her to despise the vanities of the world. Next come the Gospels, the Acts of the Apostles and the Epistles. And when the mind and heart are filled with the celestial principles, rightly to understand the rest he would have her read the Heptateuch, that is the Books of Moses, Joshua, and Judges, followed by the history of Kings and Chronicles, and the volumes of Esdras and Esther. Last of all the Canticles, which open the heart to the understanding of the mystic relations between the soul and God, its supreme lover. St. Jerome speaks of Paula, after her death, relating how she and her daughter Eustochium and Marcella with their companions gave themselves to the study of the Scriptures by learnng the Hebrew tongue, and how their intelligent fidelity in these pursuits wrought in them great sanctity of life.

All this the Pontiff explains to stimulate priests and clerics toward knowledge of the Sacred Scriptures. "Ad Biblia quisquis pia mente, firma fide, humili animo et cum proficiendi voluntate accesserit, is eum ibi inveniet et comedet panem qui de coelo descendit et Davidicum illud in se ipse experiatur: Incerta et occulta sapientiae tuae manifestasti mihi." From the example of St. Jerome he deduces further instructions for the clergy. First of all, we are to use the Bible as a means of personal sanctification. It is indeed read by us each day. But it is the thoughtful study of the meaning of the lessons conveyed in the Breviary and in the Eucharistic liturgy, which alone gives efficacy to this habit and obligation of the daily recital of the divine Office. "In iis paginis cibus quaerendus est, unde vita spiritus ad perfectionem alatur: quamobrem Hieronymus in lege Domini meditari die ac nocte et in sanctis Scripturis panem de coelo ac manna coeleste, omnes in se delicias habens, consuevit comedere."

Thence the priest derives his power as an efficient teacher and as a truly eloquent preacher. Without a thorough knowledge of the Bible and a deep appreciation of its virtue, he asks, "quomodo ecclesiasticus vir viam salutis alios doceat, quando neglecta Scripturae meditatione, se ipse non docet? Aut quo pacto, sacra administrando, confidat se esse ducem caecorum, lumen eorum qui in tenebris sunt, eruditorem insipientium, magistrum infantium, habentem formam scientiae et veritatis in lege." If the pastor closes his eyes to the divine light that illumines and gives knowledge for the fulfilment of the duties of the priestly life, how can he rightly fulfill them?

Of the student who proposes to equip himself for the interpretation and defence of the Christian faith he says that it is necessary to imitate St. Jerome in his dealings with the heretics of his own day. For the thorough study of theology a knowledge of the Scriptures is as necessary as it is profitable. The Pontiff quotes the words of the Encyclical *Providentissimus Deus*: "Necessarium ut Scripturae usus in univeram theologiae influat disciplinam." This leads him to dwell upon the danger of a wrong standard of criticism already referred to in an earlier part of the Encyclical. The student is to keep in mind that, while the Sacred Scriptures must be assiduously studied in order to teach Catholic truth and for the defence of the Catholic faith, we are to avoid those excesses of learning which are removed from the simplicity of the Bible, serving merely to display curious inquiries of the linguist and the scientist who seek in the Scriptures not religious truth but a verification of chronological and scientific data.

The purpose of the Bible is to explain Christ. To Him it leads up, and the Old Testament is simply the account of the types that prepare the way for His coming and the understanding of His mission. Hence what St. Jerome says in his Prologue to the Prophet Isaias is to the point: "Ignoratio Scripturarum ignoratio Christi est". In the figure of the Messias converge all the lines of the Old and New Testaments. "When I read the Gospel and there see the testimony of the law and of the prophets, I see only Christ. To me Moses and the prophets are but the interpreters of Christ. Hence when I come to the splendor of Christ in His luminous reality, they fade away, as does the light of lanterns at noonday—"sic

lego legem et prophetas ut non permaneam in lege et prophetis, sed per legem et prophetas ad Christum perveniam".

There is another practical feature in this matchless Letter of the Sovereign Pontiff. He suggests the organization of Bible Societies for the diffusion of the Sacred Scriptures. Pope Benedict himself recalls the foundation of such a society of which he became the president and animating spirit, years ago in Rome. It had adopted the title of Society of St. Jerome and under the patronage of the Saint was to propagate the study of the sacred books, especially the New Testament, in the spirit which he exemplified. The Pontiff suggests that such societies might be affiliated to the one at Rome as its centre, and thus add spiritual benefits of a common Catholic league approved by the Supreme Pontiff. In conclusion the Holy Father recalls with an affectionate sense of gratitude and joy the fact that St. Jerome, though he died in Bethlehem and for a time rested in the very cave where the Holy Child was born, rests to-day in the beautiful basilica of Santa Maria Maggiore at Rome, where the pilgrim lovers of the Divine Word come to do honor to his memory and refresh their zeal for the study of the Bible.

We print the entire Encyclical in this issue, trusting that the reader may be induced by our references to it to read and study it, and to carry into practice its sanctifying suggestions.

A PLEA FOR THE STUDY OF MYSTICISM.

IN the Gregorian University at Rome there has been established a chair of ascetical and mystical theology. This new project has met with the warm approval of Pope Benedict XV; and he has written a letter which is not only encouraging to the professor engaged in this work, but is also instructive and suggestive to us who are far away from the Gregorian. For the Pope points out that there has been a lacuna in the training given at our seminaries, and he states a number of excellent motives for the attentive considerations of this branch of theology. For the most part, then, our plea for the study of mysticism will consist in bringing forward these reasons which the Holy Father mentions in his letter.[1]

[1] Cf. *Acta Apostolicae Sedis*, 2 Feb., 1920.

Then again, we find a new review[2] just started, which deals exclusively with asceticism and mysticism. The past few years, too, have seen quite a number of books published on the same subject; some discuss the various psychological questions which arise in connexion with this matter; others make it their aim to describe accurately the various states of soul that are found, and to tender the necessary advice; others again are at great pains to standardize the definition of the word "mystic", and for this purpose they write long chapters in refutation of those authors who do not see eye to eye with themselves. All this would show that the subject is—to say the least—not without its attraction and is one in which a priest might be laudably allowed to take a professional interest.

Here at the outset we need not give more than a general definition of the term "mystic"; this we do by singling out one characteristic which marks off a whole class of supernatural states. "We apply the word 'mystic' to those supernatural acts or states which our own industry is powerless to produce even in a low degree, even momentarily".[3] We may fittingly take from the author of this definition its explanation also: "There are other supernatural acts which can be the result of our own efforts. For instance, the man who wishes to make an act of contrition, hope, or love of God, is sure to succeed if he corresponds with grace; and he can always do so." Hence we are using the word "mystic" of a whole series of states which we cannot produce by our own effort at will, with the aid of the ordinary assistance of grace. Such states will vary from the consciousness of the indwelling of God within the soul which St. Teresa and St. Francis of Sales have described so accurately and beautifully, to ecstasy or rapture or prophecy or any of those rarer phenomena to be met with in hagiography.

So much for our definition. We are not called upon to defend its propriety. For why may we not choose to employ in one definite sense a word which has been used in a host of senses? "Mystic" has been used to designate a poet who is

[2] *Revue d'ascetique et de mystique,* Toulouse. Annual subscription (foreign), 15 francs.

[3] Poulain, *The Graces of Interior Prayer,* Kegan Paul, Trench & Co. Chapter I, No. 1.

an idealist, an exalted and obscure writer, a dreamer of dreams, Moslems and Brahmins who ardently desire union with the Supreme Being. Any further discussion of our definition, or of the existence or nature of the states of soul to which we have applied it, would mean a chapter on mysticism; whereas we are only pleading for the study of a subject which many ignore and whose dangers are perhaps exaggerated.

Let us first marshal some of those reasons whose appeal to us is based on the utility of the study of mysticism. The Holy Father, in the letter we have mentioned before, speaks of his "lively satisfaction" at this initiation of a systematic course in asceticism and mysticism. He points out that it will result in "the deeper religious formation of the clergy, by means of the scientific and practical study of the principle questions concerning religious perfection"; and he foresees the "choice fruits of piety and zeal" which will be the reward for both teachers and taught. And at this point we must note that the study of mysticism is coupled with that of ascetism, as being partly responsible for these beneficial results.

For the ordinary mortal who soars no higher than meditation, it may be asked what use there is in becoming familiar with types of prayer which have never been his and probably never will be. One answer is based on the parallel between the study of mysticism and the serious reading of the lives of the saints. In each case the effect is elevating and ennobling; it lets the student know more of God, more of what the soul is capable of doing when it places no obstacle to God's action upon it, more of the need and meaning of humility and trust in God. And surely this is no useless knowledge, unless indeed it were to be admitted that the lives of the saints make futile reading, except in those cases where imitation is the result. It is not without profit that very ordinary men read and reread the story of Fr. Jogues and Marquette and those other heroic missioners of the North. We may not be called upon to have our thighs seared and blistered from the burn of hot hatchets bound fast to them; yet the tale of a man's bravery never failed to benefit his fellow men. So too when we learn how God communicates Himself to the souls of His creatures; when we see how deep is the humility which is the condition necessary for and resulting from this union;

when we read of lives spent in unbroken prayer; when we have before us examples of patience and trust during years of interior and exterior suffering; when the veil is lifted and we witness a soul conversing with God and see the purity that results therefrom—has our reading and our study been of no avail? No. Beautiful scenery, music, poetry, art—all these elevate the soul of man and have a refining influence upon him. Why should not this be true, in a much higher degree, of the descriptions which St. Francis of Sales, for example, has left us in his *Treatise on the Love of God*.[4] It cannot but benefit a priest to learn what "great things" God can do to the souls of those that love Him.

Again, Pope Benedict emphasizes very strongly not only the sanctification of those who attend these lectures on asceticism and mysticism given at the Gregorian, but also their consequent effect upon the work of these priests. Attendance at this course will "facilitate for them the object of their sacred ministry, namely, the sanctification of themselves and of their neighbor". It is a cause of joy to the Holy Father to learn that these lectures "will be attended not only by theological students, but also by great numbers of seculars and regulars . . . and those especially whose duty it is to attend to the direction of souls, and who do not wish to expose themselves to the danger of working, if not without any fruit, at least with less".

That these remarks are true of the study of asceticism in its general sense is fairly obvious. A man should be a spiritual man if he is to direct souls. We may, however, venture a few suggestions to show that they also apply to the study of mysticism; for the Pope is speaking of both subjects together.

First of all, let us deal with sermons. Preaching is a work that falls to the lot of every priest. Now his audience is generally very varied, in age, in character, in mental ability, and in spiritual need. For just as the congregation may contain some who, as regards their physical life, are children and others who are adults; so too there will be present those whose

[4] Book VI is devoted almost exclusively to describing the various states of prayer. Few writers have excelled St. Francis in the accuracy of his pictures and in the wealth of natural imagery in which he clothes his meaning. Parts of the *Treatise* make difficult reading; but Book VI is an exception to this.

spiritual life is more developed or less than that of others. Men and women will be listening who have to realize what sin is: others who have to be encouraged to persevere in their newly made resolutions: and there may be others in whose lives God has a large share, who are the familiars of His household and whom He wants to draw nearer to Him in prayer. Now the sermon, even the usual Sunday sermon, ought to contain food for all. The preacher must have some knowledge and some appreciation of the more choice gifts of God, if he is to be helpful to these faithful friends of God, instead of rendering assistance only to those who are still bleeding from the wounds of sin—albeit forgiven sin. A word or two on union with God, a seemingly casual instruction on the desolation that may be the long trial of a soul upon whom God has high designs, a parenthetical remark on the way that prayer may become more and more constant and yet entail no strain—who shall say that this is seed drooped on stony soil? Those for whom the advice is not meant, will scarcely heed it; for they are like the children in the audience who fail to grasp the meaning of much that their elders listen to with keen interest. But such advice is not thereby any the less useful.

Again, a sympathetic knowledge of mysticism, even when it is not garnered for the most part from one's own experience, may quite unconsciously add the needed coloring to the sermon. Thus, for example, there would be a ring of conviction in the preacher's voice when he speaks of the presence of God in the soul, of the union with God which is effected by grace and the sacraments and by love, of the Divinity of Jesus Christ, and of those wonderful promises to one who loves Him, which are made by our Lord in the last chapters of St. John's Gospel.

Of course this does not mean that every sermon should contain a paragraph which the preacher remembers by mentally labelling it "the mystical part". We merely suggest that, if the priest is interested in God's dealing with souls, he will almost unconsciously treat his subject in such a manner that all his hearers will find something that suits their individual needs.

What we have just said about the usual Sunday sermon is true to a greater degree of those addresses and conferences

where the audience is more homogeneous. Gatherings of Children of Mary, sodalities for men and for women, meetings of the Society of St. Vincent de Paul, events like the "reception" or "clothing" of a nun, when a sermon forms part of the programme—on these occasions helpful instruction may often be given in an inconspicuous way, by one who understands the various stages of the spiritual life and can prudently expound his knowledge.

At this point the question most naturally arises, Are we not assuming too much? In this practical, hard-working, twentieth century, are there outside the cloister—or perhaps even within it—souls who need this special help? A personal illustration, despite the indelicacy of introducing it, may best answer this question. A priest whom we shall call "X", had spent years in giving missions, retreats, and sermons in almost every part of Ireland. He was eminently a zealous, spiritual man, whose life was spent in selfless labor for Chirst, a man whose kindness and sympathy were well known both in and out of the confessional. Toward the end of a long and fruitful ministry, his verdict was that, as far as his experience went, mysticism did not exist; that any apparent cases he had met, were due either to delusions or ill health.

Now this seems disconcerting. But light comes from the second part of the story. Another priest, whom we shall call "Y", equally zealous and spiritual, had labored at very similar work in the same country. In several instances he had gathered a second harvest from fields wherein his brother-priest had reaped before. Yet "Y's" verdict was very different. In out of the way places, and in unexpected circumstances, there were souls needing help which had been lacking for years; and they were not dreamers or unpractical persons. The lives of some were passed in the over-heated mill, or behind the shop counter; others were nuns whose days were spent in the class-room or the hospital ward; here and there it was a professional man, earnest in his service of God, and whose day began by a half-hour at his *prie-Dieu* in prayerful thought. They needed the encouragement which comes from enlightened and sympathetic advice. God was leading them by ways of prayer wherein there was little intellectual effort, but much peace for

the will.[5] For some the absence of direction resulted in fear of delusion; for others wrong advice meant a thwarting of God's designs.

Poles apart, an exactly parallel case comes to the writer's mind. Under the Southern Cross there were two priests much alike in their natural tastes, their sound good sense, and in their love of manly sport; and each was sincere and zealous. They too at different times worked in the same fields; yet their experiences were totally unlike. One found souls of a type whose existence the other denied.

This is indeed a remarkable contrast in the opinions of those whom we should expect to be competent judges; and we naturally ask what is the cause of this difference. The follow-in explanation is suggested by some remarks of St. Teresa and also by the answers of those who have told us their experiences. There was an instinctive feeling that the director would understand and would give help; there was some indefinable suggestion that he knew God's ways of dealing with souls, and that he could perhaps express what his questioner felt but could not accurately describe. He had dropped a word here and there; had emphasized a particular point; had come back upon the question of union with God, when dealing with quite disparate subjects, such as grace, sin, purity of heart, humility, the Blessed Eucharist, etc. In other words, "from the fulness of the heart the mouth speaketh"; in the case of "Y", his tastes, his spiritual viewpoint, his sympathy, and knowledge had made themselves perceived, and this, in many cases, perhaps unknown to himself. Thus souls, feeling that their own experiences were portrayed by the speaker, came to him for help; while the opposite was the case with "X".

The moral, then, of these two anecdotes seems to be this: first, that there may be a shortage of prudent and enlightened instruction; that there may be people who are "mystics" without being aware of the fact, and who perhaps ought never hear the term applied to themselves; that a "mystic" is not a dreamer and incapable of action, any more than was St. Bernard, the mystic who preached a crusade, or Teresa, who travelled the country side, founded monasteries and wrote

[5] Cf. *Lettres de S. Ignace*, Trans. Bouix. Lett. 9. This letter throws interesting light on the method of St. Ignatius as not infrequently advocated.

treatises. And secondly, the personal equation may often account for one never having met a case which needs what he calls "specialist's advice"; for the mystic soon learns from bitter experience not to seek guidance from those who neither experience nor know of these things. The result of asking help from the wrong persons has often brought to the soul fear and loss of peace, to saying nothing of greater and more irremediable loss.

If this latter point is true, we see at once where when dealing with souls a priest risks working with less fruit, as Pope Benedict puts it, than could be reaped by one who had the required knowledge and judgment. The most obvious case is the giving of individual instruction both in and out of the confessional. Are there not good people who complain that they never get advice from their priests? There are frequent or daily communicants, who go weekly to confession; and yet for some strange reason they are half unconsciously regarded as not deserving or needing painstaking care and sympathy. Is it not possible, we ask in parenthesis, that in these days, when Holy Communion is so frequent, prayerful union with God may be becoming more common, and the consequent need of advice more imperative?

And it is not a fitting excuse to say that, if God leads a soul along these special paths, He will see to its special direction. For the testimony of many of the saints is against this doctrine. They have often needed human assistance, and have suffered as well from lack of it as from wrong advice. Secondly, though God has a special providence over these generous souls, yet in many instances He intends them to be helped by their fellow men.

To forestall the charge of special pleading, when advocating a sympathetic knowledge of mysticism, we should outline the dangers of indiscriminately recommending such a study. We should say a word on the difficulty of giving prudent and sane advice; we should suggest some of the criteria by which one distinguishes true from false mysticism; and a short list of books that might be helpful and a few comments on them would also have been fittingly added. But as space does not allow of this, such points may possibly form the material for a subsequent article.

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ST. ANASTASIA IN THE SECOND MASS ON CHRISTMAS DAY.

IN the gradual development of liturgical worship by which the Church commemorates the great facts of the Redemption, there is an evident aim to concentrate devotion upon a single mystery at a time. Around it are grouped other festivals, but these contribute to its understanding and interpretation in the economy of salvation. Christmas, Easter, Pentecost are three summits reached by the pilgrim through the ecclesiastical cycle, to which we ascend as the Hebrews did of old when they went up to Jerusalem at the three great festivals of the Pasch, the feast of Pentecost, and that of Tabernacles. Epiphany, Ascension Thursday, Corpus Christi, and the many minor festivals are extensions of Christmas, Easter, Pentecost, just as Advent, Holy Week, the Ember days are preparation for these.

Christmas was at first the Epiphany. It was meant to interpret the call of all the nations to share in the gifts of the Messias, who had been promised to the twelve tribes of Israel, and who was claimed by them exclusively. Etheria, in that beautiful earliest account of her pilgrimage to the Holy Land, tells how the festival was celebrated at Bethlehem. At Jerusalem there was a church called the Anastasis (Resurrection), a title given to churches where the risen Saviour was on the altar, just as the place where the bodies of the martyrs were enshrined, was called "martyrium". It appears that on the night before Christmas Mass was celebrated by the bishop in the cave of Bethlehem. Then all the clergy and people went in procession to Jerusalem, about six miles northward. They arried in Jerusalem a little after midnight. Then the bishop and all with him immediately went to a church built over the Holy Sepulchre and called the *Anastasis*. Here a second celebration took place, after which the bishop retired and everyone went to take a rest, excepting the clerics, who remained there until daybreak and recited the divine office. Toward noon they all assembled in the greater church for the final solemn Mass of that day. What took place here at Bethlehem and Jerusalem was repeated at Rome.

When the persecutions had ceased and the Christians came forth from the Catacombs, the traditions of the Christmas cele-

bration on the Epiphany took on a new form. Constantine, under the influence of his holy mother Helena, who had taken part in and indeed largely originated the ceremonies at Bethlehem by the building of the beautiful church there, caused similar shrines to be erected in Rome. Among the earliest basilicas of the fourth century are St. Peter's, Sta. Maria Maggiore, whither the relics of the cradle of Bethlehem were brought, and the church of the *Anastasis*. The latter, like that at Jerusalem, was to commemorate the Resurrection of Christ. Here the celebration of Christmas took place just as at Bethlehem and Jerusalem. A first Mass was celebrated at night in Sta. Maria Maggiore, where the relics of the crib brought from Palestine were kept. The second Mass was chanted at the *Anastasis*, whither the Sovereign Pontiff, who celebrated the three Masses, went with the faithful processionally at dawn. The third Mass took place in St. Peter's at noon.

At this time, a study of the pre-Constantinian annals of pagan Rome brought to light the fact that the census of Quirinus under the Emperor Augustus had occurred in December; also, that the more correct date of the birth of our Lord was the twenty-fifth of December; and that, since Jew and Gentile converts alike had reason to commemorate the Messianic advent by celebrating the birthday of our Lord rather than His manifestation to the Magi, the twenty-fifth of December was the solemn Christmas of the liturgy.

Meanwhile graphic reports had been brought to Rome of the destruction by Attila of Sirmium, a town in the Danube region. Sirmium was an important city. According to local tradition, its church had been founded by St. Peter. Here the Christians had taken strong hold, since the persecution of Diocletian had saturated the ground with the blood of its martyrs. Among these was a notable figure, the Christian maiden Anastasia. We have little detail of her life except that she was the daughter of a Roman noble Praetextatus, who had died a martyr's death for the Christian faith at Aquileja. When her tutor and guardian also had been martyred, Anastasia went to Sirmium, where she too was soon to receive the martyr's crown. The Christians of the city remembered it to have happened on the 25th of December, and recorded the fact.

With the devastation of the city of Sirmium and the martyrdom of its bishop, the Christians fled north and south. The two great cities where they might find safe shelter at the time were Rome, the home of the Popes after Constantine, and Constantinople, the imperial residence. That the Christians carried with them the precious relics of the martyrs who had taught them the faith and the courage to die for it, is well known. The body of St. Anastasia appears to have been first taken to Constantinople, then to Rome where her noble origin, her virtues and her holy death were vividly remembered. Whether St. Jerome, whose life is so closely interwoven with the devotion to the Holy Child of Bethlehem, and whose body lies to-day beside the crib in the church of Sta. Maria Maggiore, Rome, had anything to do with the spread of the devotion to St. Anastasia at this time, we cannot say with certainty. We know that his own birthplace was not far removed from the scene of her martyrdom in the Dalmatian country; also that he went to Rome about the time when the devotion to St. Anastasia appears to have taken definite form in Rome; also that St. Damasus, the holy Pontiff to whom St. Jerome became secretary, was ardently devoted to the cult of the martyrs, gathered their relics, as did his successors, Anastasius and Boniface, and that he composed beautiful inscriptions and hymns in their honor. At all events the cult of St. Anastasia found expression at that time in the city of Rome.

Since her body had been placed under the altar of the church of the *Anastasis*, the resurrection, where the second Mass on Christmas day had always been said, that Mass became identified with the memory of the holy maiden. She was commemorated in the Mass, aside of the Holy Child, and her name was added in the Canon to those of SS. Agatha, Lucia,[1] Agnes, Cecilia, a group of Roman maidens of whom the city and the whole Christian world would be proud for all time.

[1] S. Lucia, though born in Sicily, was of a Roman father.

A SERIES OF ARMS OF OUR BLESSED LADY.

An Account of Arms in the Church of St. John, Horsham, England.

MANY examples of arms of the Saints exist, some crude in conception, others well developed heraldic compositions. The existence of such as are fabulous may doubtless be justified on the plea that persons who *de facto* never bore arms may have such assigned to them *ex devotione*, since armorial bearings are marks of honor, or of veneration. Now, heraldry affords an almost inexhaustible mine of symbolism both from the multiplicity of its devices and the manifold possibilities of their combination; at the same time it is a pleasing and noble form of decorative art with a venerable tradition (having regard to its essential features) almost as old as man. These things make it eminently suitable both for the expression of devotion and the enrichment of churches in accordance with the practice of our ancestors in the ages of Faith. As an example of what may be done in heraldic art I would refer readers to the very fine series of symbolic arms which have appeared from time to time in THE ECCLESIASTICAL REVIEW by Mr. la Rose, wherein both the decorative and symbolic possibilities of the subject are ably expounded.

In designing this series of arms for our Blessed Lady my intention has been to venerate her with regard to her mysteries and feasts: no single design can possibly embrace all these, hence many arms become necessary. Heraldically they may be considered as one, with many quarterings of honor, each referring to a particular mystery: practically they are displayed separately or in convenient groupings. Two fundamental principles run throughout the series; first, that the glories of Mary are in her Son; secondly, that He comes to us through her. Further, to express the unity of the Faith a schematic unity of form and color has been employed. This scheme it will be necessary to explain.

I have given our Lord gold and red as His primary colors as most suitable for the Divine and Human natures: and in mysteries of humiliation I have combined them with black, this latter usually occupying the field. I have employed as His principal symbols the sun (for *Sol Justitiae*), the eight-pointed star (for *Lux Mundi*, or *Lumen ad revelationem Gentium*),

the key (for *Clavis David*), and the two keys in saltire (for *Pastor Bonus*), with the Cross and Bend as charges of honor. For Our Lady I have used her traditional blue and silver for Joyful and Glorious Mysteries and Feasts, purple for her Compassion (this being a compound of red and blue), black for her Dolors (*nigra sum sed formosa*) and gold, red, and green for certain symbols as explained below. For those I have used the star, rose, crescent, and fleur-de-lys, with the chevron for her charge of honor. With regard to the roses I have followed St. Bernard's authority [1] in making them red for charity and white for virginity; and in symbolism referring to the Immaculate Conception I have used the gold rose which she herself wore when she appeared at Lourdes. In technical matters I have followed the English color rule because of its artistic excellence, but I have made free use of the various quaint devices of continental armorists wherever they lend themselves to symbolic expression. These preliminary remarks may serve to introduce the arms themselves, of which the five Joyful Mysteries are considered in the present article.

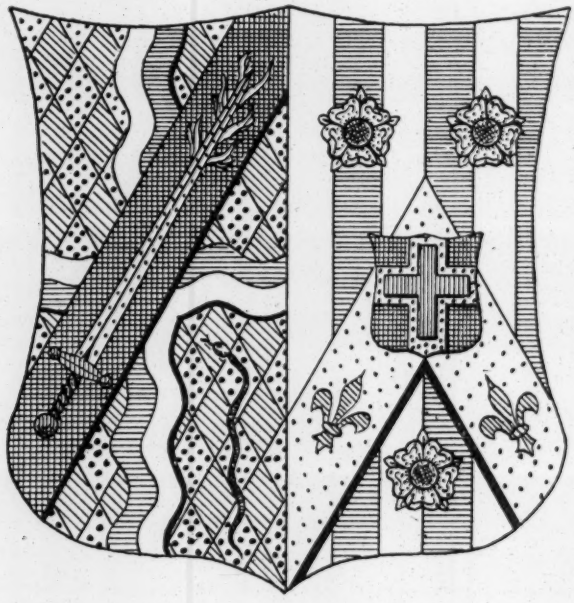
I. Annunciatio.

Lozengy, or and vert, a cross wavy quarterly wavy argent and azure, in sinister base a serpent erect, wavy, sable, overall on a bend sinister, of the last, a sword of the first, hilted and pommeled gules, enflamed proper and impaling:—paly of six argent and azure, on a chevron between three roses, or, as many fleurs-de-lys, vert, on an escutcheon of pretense, sable, a cross, or, charged with another couped, gules.

From what has been said above it will be understood that the marshalling here and elsewhere is a matter of convenience for displaying arms relating to the same mystery. In this case we have the first and second Eve and their arms are arranged in order of time. Of Mary as the second Eve we read—"Sumens illud Ave . . . Mutans Hevae nomen," and this thought I have endeavored to symbolize by making the arrangement of the colors of the two impalements reciprocal. Thus we have in the one a green and gold field with blue and silver charges, and in the other the opposite arrangement. In

[1] Brev. Rom., in festo SS. Rosarii.

both cases the surcharges are, however, the same, viz.: red and gold on a black field. Taking the arms separately, we have in the first case the earthly Paradise created for the first Adam, gold being a reference to Gen. 2: 11, green standing for fertility, and the whole giving an effect of multiplicity and variety. The lozengy method of dividing a field is one of the oldest of diaperings, traceable from the Babylonian Empire down to the dawn of European heraldry, when it is found borne by ancient and noble houses without any charge.



On the field is the wavy cross symbolizing at one and the same time the four rivers and the protevangelium, blazoned in Our Lady's colors, since it is her Seed who shall crush the serpent's head. Of the cross, the oldest of religious symbols, there would appear to be some evidence that it is associated with Eden in the traditions of nations both of the old and the new world.[2] The serpent, the symbol of temptation, is placed in the lower corner so as to unbalance the design: and by using the bend sinister of an overall charge there is obtained a

[2] Donelly, *Atlantis.*

canting allusion to original sin and at the same time a direction opposite to that of our Lord's charge of honor. The sword of the Angel of Paradise is red and gold, since it belongs to our Lord both to shut and to open. As the earthly Paradise was created for the first Adam, so the Immaculate Heart of Mary is the paradise created for the second Adam; and this is referred to in the sinister impalement by the field of the perpetual Virginity, the gold roses of the Immaculate Conception, and the fleurs-de-lys. The field paly of six pieces I have chosen to symbolize this mystery, using the heraldic *rebus* to illustrate the teaching of St. Jerome on Our Lady as the Door, and it is fully explained below (fourth Mystery): the gold roses I have used in the arms of the Immaculate Conception (though in a different disposition) for *hortus conclusus*. In this arms I have placed them in the conventional heraldic position two and one, both number and arrangement affording a reference to the Blessed Trinity, since the well known "symbol" has its personal cantons disposed in this order. For convenience this may be called the Trinitarian position. Our Lady's charge of honor, the chevron, has been chosen for her because it more or less resembles a bridge; its origin, like that of other "honorable ordinaries", is lost in antiquity. It may be traced as far back as the painted bricks of Nineveh, and the shields of the ancient peoples of central America.[3] To complete the reciprocal color scheme the chevron must be either green or gold: gold gives a more dignified design and incidentally provides a reference to the title *foederis arca*. Since the ordinaries are simple geometrical figures, which differ among themselves by the varying directions in which they cross the field, it is reasonable to consider their symbolism from the point of view of their direction; and in the case of the chevron this consists of two oblique lines meeting at the centre. This is the outline of the wings of the Cherubim resting above the propitiatory of the Ark of the Covenant.[4] Finally, Our Lady's fleurs-de-lys have to be green, a color used in heraldry to signify the earth, and which therefore is appropriate for a created personality. The fleur-

[3] Ellis, *Antiquities of Heraldry*.

[4] Ex. 25:20.

de-lys, the modern representative of the lotus flower (Nilumbium speciosum), is the symbol of virgin fecundity and occurs in the mythologies of Egypt and India: doubtless a corruption of the primitive tradition of Eden.[5] A lily flower proper is used heraldically, and either alone or issuant from a vase is a common emblem of Our Lady in pictorial art: the fleur-de-lys, however, has not only a beauty of form all its own but lends itself to certain heraldic combinations which the lily does not. In this particular instance it is fittingly charged upon the chevron.

In the centre of the shield is the escutcheon of the Incarnation. Our Lord being *in utero*, His arms are placed centrally, and His charge is cut off from everything else by darkness: this black field here may symbolize both the literal darkness and the hiddenness of the mystery of the Incarnation. The reason for assigning the cross here as the charge of honor is to emphasize the oblation of the Sacred Heart in Mary's womb and the accompanying prevision of the Passion from the moment of conception. The use of two crosses corresponds to the two Natures, the red of the Sacred Humanity is "couped", i. e. cut off or limited, in contradistinction to the gold of the Divinity; and in this combination is contained the further idea of our Lord as both Viator and Comprehensor. The fleurs-de-lys, following the lines of the chevron (according to heraldic custom), point to the central charge, this illustrating the first principle above mentioned—Mary magnifies God because her glories are in her Son; whilst the position of the inescutcheon, subordinate to the main arms, exemplifies the second—He comes to us through her.

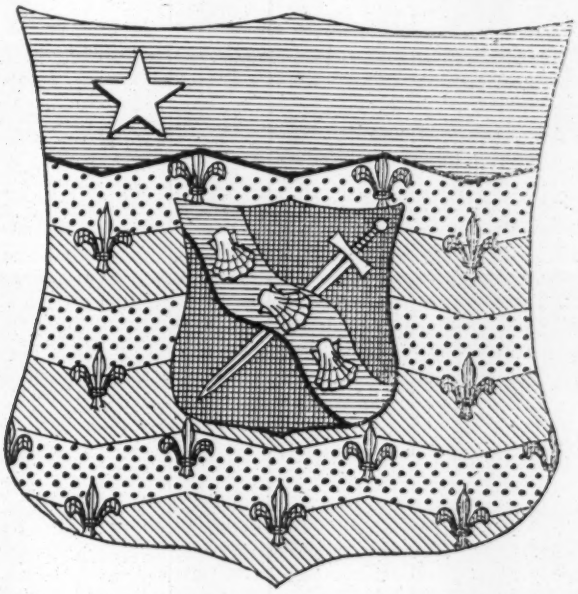
II. VISITATIO.

Barry-dancetty of six or and vert, floretty gules, on a chief dancetty, azure, a mullet at the dexter point, argent, on an escutcheon of pretense, sable, a sword reversed in bend sinister argent, overall on a bend wavy, azure, three escallops, of the second.

Here I have represented the physical features of Palestine by gold for the desert and green for the fertile parts, an in-

[5] Ellis, ibid.

dented outline for the hills and the fleurs-de-lys for the red lilies of the country. In chief Our Lady, as *Stella Matutina,* the herald of the Dawn, rises and passes over the hills of Judea to visit St. Elizabeth. The sanctification of St. John is expressed by using an arms for him designed in the form of those of the Divine Infancy (described below), and, because both our Lord and he are *in utero,* placed in pretense like those of the Incarnation. The similarity of form is shown in a likeness of general arrangement—a black field, a principal



charge, and a surmounting bend on which are three secondary charges of like color to the first. By this a reference is made to St. John's relation of consanguinity with our Lord; and also to his sanctification, since our Lord is the agent who effects that mystery. With a similarity of form goes a difference of color: the gold of the Divinity gives place to silver, and the red of the Sacred Humanity to blue; the bend also becomes wavy, from which change we get symbolic reference to the river Jordan. The scallops I have used here and in the arms for Pentecost for baptismal shells: three, in honor of the Blessed Trinity; but as St. John did not baptize by the

Holy Ghost, they are not placed in the Trinitarian position, as in the latter arms. St. John's sword is in bend sinister to balance the design, and point-downward in the position it would be at the end of the stroke of decapitation.

III. Nativitas Domini.

Per pale and chevron:—

i. Sable, a besant, irradiated or, overall on a bend gules, three crowns celestial of the second.

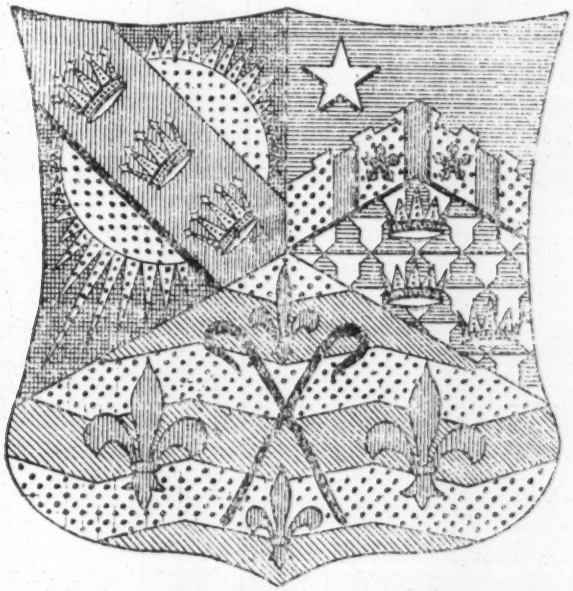
ii. Party per chevron azure and vair, on a chevron embattled, or, between in chief a mullet argent, and in base three crowns oriental of the third, as many pallets and two cinquefoils, gules.

iii. Barry-dancetty of six, or and vert, two shepherd's crooks, saltireways, sable, between four fleurs-de-lys, gules.

As soon as God made man is born, He is worshipped. His arms, therefore, previously in the subordinate position of the inescutcheon, are here placed in the most honorable part of the shield, the first quarter. This marshalling may be considered as not merely an aggroupment of convenience but as an application of the rare but very decorative method of marshalling three arms per pale and chevron, the whole being considered as the insignia of the Divine Infant with His first worshippers, or on the other hand as those of His Mother, as *Mater Creatoris*, thus linking up the two ideas mentioned previously. In the first quarter, the arms of the Divine Infancy, the principal charge is the *Sol Justitiae*, and the black field gives us the symbolism of the light shining in darkness. (The use of the gold roundel, or besant, instead of the heraldic sun, is on account of the latter being a grotesque.) Debruising this Sun, and therefore partially hiding it, is the bend of the Sacred Humanity. This is not the place to discuss the question of the origin of the ordinaries.[6] For purposes of symbolic expression I have considered their direction as the determining factor in the choice of them; and in accordance with this principle have selected the Bend as appropriate to this and other mysteries of the thirty-three years. This obliquity of direction is suitable to infancy because it is that

[6] Camden, Remains, Lower, *Curiosities of Heraldry.*

in which an infant is naturally held to nurse: it belongs again to the Passion, for the stripes of the scourging, the carrying of the cross, and the piercing of the Sacred Heart by the lance of Longinus: and finally to the sixth Dolor. As the symbolism, therefore, is of direction, it follows that it applies equally to fields parted per bend or bendy, or again to charges placed in bend or bendways. Such arrangements frequently occur up to and including the sixth Dolor, but disappear in the Glorious Mysteries, wherein they are no longer suitable. In this present



instance the Humanity partially hides the Divinity—symbolically expressing the truth that the Godhead is veiled in flesh, visible to faith, not to unbelief. The bend is charged with three crowns for our Lord's triple office of prophet, priest, and king.

In the second quarter I have introduced by composition arms for Our Lady, St. Joseph, and the Kings. The principal charge is her chevron, differenced from that of the Annunciation by the embattling of its upper border, a change by which we obtain the suggestion of a building, here *Domus aurea*. The purpose of the pallets on it is to produce the vertical

divisions of the field of the perpetual Virginity: the cinquefoil for St. Joseph refers to the flower of his staff. Our Lady's color scheme is obtained by the blue and silver of the field and the star of Bethlehem; the crowns for the kings, together with this star, appear in the arms of the town of Loma on account of the entry of the Spaniards into it on the feast of the Epiphany.[7] The portion of the field assigned to the kings, described as vair, is the fur of that name,[8] and serves both for royal robes and variety of gifts. In the third quarter is a repetition of the field of Palestine with its red lilies described in the previous mystery: on it are the crooks, the shepherds' insignia of office, which, being placed in saltire after the manner of the Papal keys, are thus prophetical of the Supreme Pontificate.

IV. Purificatio.

Gyronny of eight argent and azure, on a cross countercolored a mullet of as many points, or, and impaling:—paly of six or and gules, two piles from dexter their points floretty, sable, sinister an ermine spot, of the last, overall a key in bend, argent.

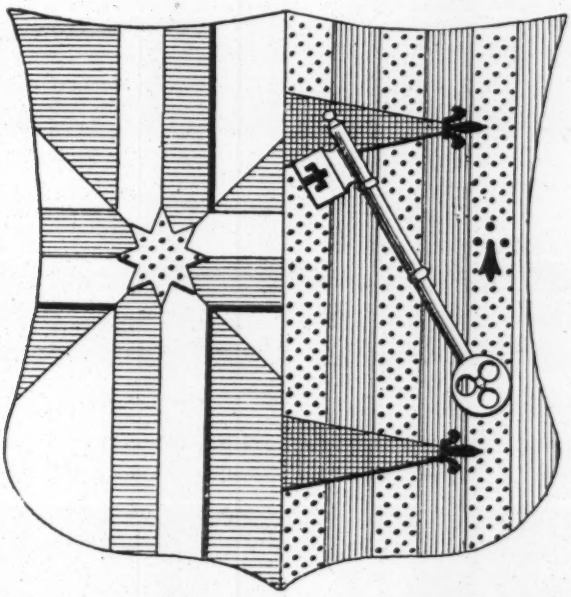
In the dexter impalement, for the Presentation, the symbolism refers to the prophecy of St. Simeon. As this is a prophecy of Calvary, the arms is cast into the same form as that of the Crucifixion, a prominent feature of which is the field divided into radial parts typifying the perpetuity of the Sacrifice of the New Law. Such a division suggests circular motion, an idea which belongs to the prophecy of Malachias, *ab ortu solis usque ad occasum*, etc. Since the Mass and Calvary are one, the cross is countercolored of the field, this heraldic device of reciprocal coloring being used to express intimate relation of ideas. The eight-pointed star (*Lux Mundi*, or *Lumen ad revelationem Gentium*) follows at each point the divisions of the field: our Blessed Lord is here considered as the perpetual Light of the Church in the adorable Sacrifice.

The sinister impalement is the *rebus* of the perpetual Virginity, a mystery considered here because of its prominence in the Divine Office of the Feast. A *rebus* is a kind of pictorial pun on the name of the person whose badge or arms it is, such

[7] Menestrier, *La Nouvelle Méthode du Blazon.*

[8] Vair = various fur. Lat. *varus.*

"canting" coats being very common. In this case a legitimate heraldic composition is so arranged as to present, by a combination of field and charges, the appearance of a door. This is the east gate of the Temple in the vision of Ezekiel (44: 1-3), applied by St. Jerome to Our Blessed Lady. "Haec est porta orientalis, ut ait Ezekiel, semper clausa et lucida, operiens in se, vel ex se proferens Sancta sanctorum per quam sol justitiae et Pontifex noster secundum ordinem Melchisedek ingreditur, et egreditur."[9] Surcharged upon it is *Clavis David*, placed in bend. The use of the field of this rebus as a sign of the per-



petual Virginity has the advantage that it may form the basis of other arms for mysteries in which the introduction of the doctrine is apposite. The charges on the field complete the rebus pictorially; nevertheless there are many examples of the use of a parti-colored field alone as a personal cognizance.[10]

The color schemes of the two Persons in this mystery have been intentionally transposed, the purpose being to emphasize the fundamental ideas by considering them in relation to the

[9] Brev. Rom., Off. S. Mar. in Sab., Mense Feb.

[10] Roll of Carlaverock, 12 examples.

two acts, one Divine, one human, which the Church brings before us in the Divine Office. The perpetual virginity, the act of God, is wrought in Mary with her consent: the offering in the Temple, the human act, is performed by the creature with the Creator's consent. Symbolically, the relation of each Person to the other's act is displayed by interchange of color. The surcharges are exempt from this interchange for the sake of dignity of design.

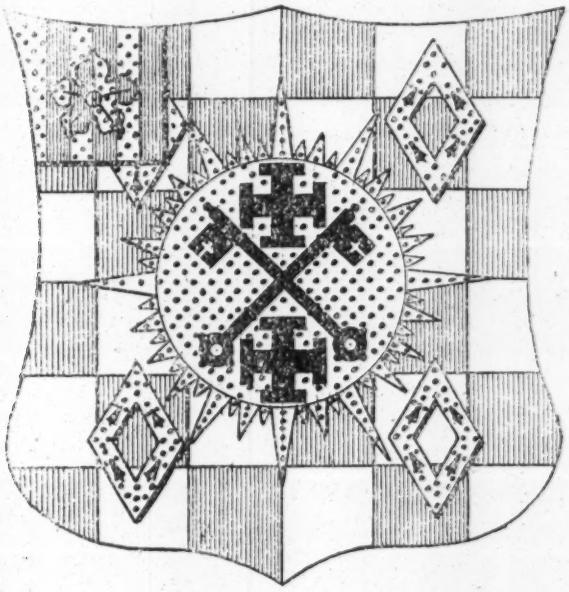
V. Inventio Pueri Iesu.

Checky, argent and gules, on a besant irradiated or, between four mascles, erminois, two keys, saltireways, between as many crosses potent in pale, sable, on a canton play of six, or, and gules a cinquefoil, counter-colored.

For a mystery taking place within a building I have used a checky field to indicate a flagged pavement, and the use of red refers to the fact that the Temple had been and was again in the future to be defiled with blood. On the Sun of Justice are the keys in saltire, the symbol of the teaching office, so that we have our Lord as the infallible Teacher in the midst of the fallible doctors of the law. The crosses are prophetical of the Passion: out of (I suppose) a devotional instinct I have looked upon this mystery from that point of view: it is the last joyful mystery, closing the Holy Childhood and intimately connected with the third Dolor;[11] and in it our Lord is surrounded by those who either themselves or in the persons of their successors are one day to condemn Him to death on account of His doctrine. The form of the cross (the cross potent) is that which belongs to the arms of Jerusalem. The mascles for the doctors are quite arbitrary symbols, selected on the general principle that a quality that is in a symbol naturally may be in the thing symbolized metaphorically; here hollowness for hypocrisy and angularity for narrowmindedness are the qualities chosen. Erminois is one of the furs derived from ermine, and as such may be used to indicate a robe or dress. The canton is taken from the arms of the third Dolor, it represents Our Lady and St. Joseph at the threshold, and, as has been explained above, Our Lady is represented by the field alone. By countercoloring the cinquefoil two ideas are pre-

[11] Faber, *Foot of the Cross.*

sented: St. Joseph is conjoined with her in suffering and in joy, and his own position as virgin spouse is indicated, so that by this combination we have *duo virgines in matrimonium*



conjuncti. The colors of the canton are related to the arms from which it is taken; the red which is absent from the third Dolor appears here because the Sacred Humanity, lost for three days, is found again in this mystery.

T. P. BALDWIN.

DETERIORATION WITHIN THE SANCTUARY.

I.

WE of the American clergy take commendable pride in making our churches and their material appointments beautiful. There are examples of architectural beauty, of really good taste from the artistic standpoint, to be found not only in our large cities, East and West, but also in many a modest town and village throughout the land. They are the outcome of pastoral zeal and a manifestation of the generous spirit of our Catholic people. The appointments in these

churches are for the most part in keeping with the splendid structures that occasion them. On altars of marble, tabernacles of elaborate workmanship often enshrine, behind doors of chiselled stone and polished brass, richly moulded monstrances and ciboriums of exquisite beauty. These are made of gold and silver, inset with rare gems, the offerings of Catholics who love to make a sacrifice of their vanity to Jesus on earth. All praise and honor to the zeal that prompts this appreciation of the reverence due to the House of God.

Often, however, in my wanderings as a missionary, while edified by the cheerful generosity of pastors and people in adorning the tent of their King, I have sensed something missing amid the splendor of our solemn worship. It is the absence of the sweet smell of the wax lights, the sacred fragrance that at one time lingered in the sanctuary after Mass and Benediction. The old atmosphere of burnt wax, closely associated with that of the Holy Presence, which filled the church and clung to the vestments, seeming to sanctify the things and even the people that had worshipped within, is not there. It always had seemed like a sacramental that kept off feelings and thoughts alien to reverence for the Blessed Sacrament; but I find its pervading odor no longer, though all the lights are there as of yore.

Whither has it gone—this mingled scent of thymia and nard and balm, which formerly belonged to the abode of the King? I miss it everywhere, even in the chapels of the religious who in every other way recall the worship of the Holy of Holies by their deep reverence, the scrupulous cleanliness of the appurtenances of the altar, the delicate choice of the furnishings that adorn the Master's courts. Sometimes the perfume and fragrance of musk and cologne are there with a suggestion of the boudoir and its feminine self-worship and frivolity; though, of course, it is not meant to do so.

I have discovered the answer to my questionings. It is that we no longer burn the wax of the bee, consecrated as of old to the glory of God. We have found a substitute. It is less expensive, though we do not, thank God, on that account refuse to give to Him, from whom we have and expect all, what He demands as a tribute of affection from His children. The merchant still calls it wax, and so do we priests who buy

it as such. In reality the commercial spirit that makes us grand and successful in the eyes of the world has altered its terminology, while our use of it is none the less a departure from the duty we owe to God when applied to His service. Usage has made the error so common that we have lost the sense of distinction between what God wants and what our wisdom will give Him. He does not covet our gifts unless they are consecrated by obedience. To indicate what He wishes He has added to the precepts of the tithes the symbolism that interprets their value in His eyes. Yet as we offer Him the price and beauty of our sanctuaries we render sacrifice of what is forbidden. For the candle-lights, intended to illustrate at the Mass the sacrifice of the Divine Host, are not the product of the nectar and pollen which thyme and verbena yield for conversion into beeswax; they are an artificial compound of wood and coal-tar turned into a wax-like substance by chemistry. An accident, akin to irony, has given it the name of "paraffin", that is to say "having little affinity" to what it appears to be, namely wax. That this is not an exaggerated statement will be seen from what is said in the second part of this paper. Whether the candles on our altars are of beeswax or coal-tar must become manifest from the analysis of an expert chemist.

If this be true, why do we allow it? I know no answer, unless it be that the tradesmen who furnish us with wax have found it profitable. They are not within the reach of ecclesiastical law. They have learnt that there is a larger demand for both wax and honey than the bee culture of our land is able to supply. Scientific bee culture has taught the farmer to construct a hive with a comb-system for his bee swarms and thus facilitate the yield of honey. The structure is made of paraffin. The bee, following the instinct of economy and accepting the labor-saving device, covers the near-wax structure of cells with a thin coating of real wax and deposits its honey therein. The wax of this comb—in reality about nine parts of tar, refined into a whiteness (for the blackness of coal turns into all the attractive colors of aniline under chemical treatment)—is sold to our candlemakers, who in all sincerity buy it as wax, sell and guarantee it to the clergy as such, and thus cause us to impose upon the Lord a mean substitute.

For whilst it looks and burns like wax, it is in reality a torch of pitch or tar, lacking not only the sweet fragrance of beeswax, but making a lie of the symbolic language which the Church uses in her benedictions, so full of beautiful suggestiveness.

Who shall remedy the matter? The Holy See has put the care of it entirely in the hands of the Ordinary. For our energetic Bishops it should not be difficult to correct the common abuse by legislation at their annual meetings, in which such important topics can be discussed, examined, remedied, and placed in safe hands for vigilant observance. Apart from the limited call for wax in industrial circles (artists, dentists, bottlers, with whom paraffin mixtures are of equal service), nearly all the wax produced goes to the use of the churches (Catholic). The price at which it can be bought is far below that at which beeswax is sold. The reason is obvious. We don't get wax. Can we get it? Assuredly; if we demand it under the proper guarantees. The following details will throw further light on the subject. It is important that the facts be realized before the purchases of candle supplies for February (Candlemas) are made. At any rate a beginning may be made of a thorough reform by eliminating from the service of at least the Mass all questionable lights.

II.

A recent report of the Director of Industrial Research Laboratories yields the following facts regarding the production and sale of wax in the United States.[1]

Artificial combs are made by many processes, secret and patented. Some are made from natural beeswax mixed with paraffine and in many cases the entire comb is made from paraffine over which the bee deposits a thin coating of real beeswax.

The production of more honey is the reason for most of our adulterated beeswax, most of which is imported and of an inferior grade.

If the manufacturer buys beeswax in the open market he may obtain adulterated wax, unless he has it tested for adulteration and the product resulting will have no more real beeswax than the

[1] We owe these details to Mr. Anthony Matre of Chicago, who also gave us a copy of "Resolutions" adopted by the Board of Directors of the Association of Catholic Publishers, Manufacturers and Dealers in Church Goods of America, last June.

product he buys contains. The manufacturer of a candle claiming ninety per cent might have less than fifty per cent pure beeswax.

In the case of beeswax candles, most of which are used by the Catholic Church, certain requirements must be met as to purity of the candles for church use. But what is pure beeswax?

Pure beeswax, according to the Pharmacopœia of the United States of America, the official book of standards, page 104, requires the following: Cera Flava—Yellow Wax—Beeswax.

A product obtained by melting and purifying the honeycomb of the bee Apis mellifera. The official requirements, wholly technical, are as follows:

Yellow wax is a yellow to gray-brown solid, having an agreeable, honey-like odor and a faint characteristic taste.

Specific gravity, 0.950 to 0.960 at twenty-five degrees Centigrade. Acid value not less than eighteen nor more than twenty-four. Ester value is not less than seventy-two nor more than seventy-seven. Melts between sixty-two and sixty-five degrees Centigrade.

Cera Alba—White Wax—Yellow Wax, bleached.

Specific gravity, 0.950 to 0.960 at twenty-five degrees Centigrade. Acid value not less than seventeen nor more than twenty-three. Ester value not less than seventy-two nor more than seventy-nine. Melts between sixty-two and sixty-five degrees Centigrade.

In other respects white wax has the characteristics of yellow wax and responds to the test for identity and purity of yellow wax.

These two waxes are official waxes of the Pharmacopœia of the United States. The Pharmacopœia of the United States has in its preface the following which will give a clear idea of its position:

"The National Food and Drugs Act, which was passed by Congress on 30 June, 1906, was followed by similar legislation in the various States of the Union. These laws made the United States Pharmacopœia and National Formulary the Standards for Drugs. The National Act states, 'The term Drugs, as used in this act, shall include all medicines and preparations recognized in the United States Pharmacopœia or National Formulary, for internal or external use, and any substance or mixture of substances intended to be used for the cure, mitigation or prevention of disease of either man or other animal'."

It is to be noted in this connexion that the United States Pure Food and Drugs Act does not include products used in the arts and for technical purposes. Hence candles are not subject to the law, and the manufacturer of an adulterated candle

cannot be prosecuted under the law. To remedy the possible injury to the purchaser of pure beeswax candles it has been suggested that a standard taken from the official United States Pharmacopoeia be set, together with the provision that manufacturers of candles should stamp their products with the exact proportions of beeswax contained in them, in conformity with the United States Pharmacopoeia. The test of adulteration thus adopted would enable our government chemists to obtain uniform results from samples submitted to them, and prevent the wholesale imposition which is being practised upon the Catholic clergy and religious at the present.

FRA ARMINIO.

Analecta.

LITTERAE ENCYCLICAE

I.

AD PATRIARCHAS, PRIMATES, ARCHIEPISCOPOS, EPISCOPOS ALIOSQUE LOCORUM ORDINARIOS, PACEM ET COMMUNIONEM CUM APOSTOLICA SEDE HABENTES, IN NATALI MD S. HIERONYMI ECCLESIAE DOCTORIS.

BENEDICTUS PP. XV.

VENERABILES FRATRES

SALUTEM ET APOSTOLICAM BENEDICTIONEM

Spiritus Paraclitus, cum genus humanum, ut arcanis divinitatis imbueret, sacris Litteris locupletasset, sanctissimos doctissimosque viros, labentibus saeculis, non paucos providentissime excitavit, qui non modo caelestem illum thesaurum iacere sine fructu [1] non sinerent, sed suis et studiis et laboribus *consolationem* inde *Scripturarum* Christifidelibus uberrimam compararent. Hos inter, principem sane, communi omnium consensu, locum obtinet Sanctus Hieronymus, quem Doctorem Maximum sacris Scripturis explanandis divinitus sibi datum catholica agnoscit et veneratur Ecclesia. Iamvero, cum ab eius obitu plenum proxime quintum et decimum saeculum commemoraturi simus, nolumus, Venerabiles Fratres, singularem opportunitatem praetermittere, quin de Hieronymi in scientia Scripturarum laudibus ac promeritis vos data opera alloquamur. Conscientiâ enim apostolici muneris impellimur, ut, ad nobilis-

[1] Conc. Trid. s. V. decr. de reform. c. I.

simam hanc disciplinam provehendam, insigne tanti viri exemplum ad imitandum proponamus, et quae fel. rec. decessores Nostri Leo XIII et Pius X monita et praescripta hoc in genere utilissima ediderunt, eadem, apostolica Nostra auctoritate, confirmemus et ad haec Ecclesiae tempora pressius aptemus. Etenim Hieronymus, "vir maxime catholicus et sacrae legis peritissimus"[2] atque "catholicorum magister"[3] itemque "morum exemplar mundique magister",[4] cum catholicam de sacris Libris doctrinam mirifice illustrarit acriterque defenderit, documenta sane plurima, eaque gravissima, Nobis affert, quae quidem usurpando, filios Ecclesiae universos, clericos potissimum, ad Scripturae divinae reverentiam, cum pia lectione assiduaque commentatione coniunctam, hortemur.

Nostis, Venerabiles Fratres, Hieronymum Stridone natum, in oppido "Dalmatiae quondam Pannoniaeque confinio",[5] et ab ipsis incunabulis catholico lacte nutritum,[6] postquam Christi vestem in hac alma Urbe de sacro fonte suscepit,[7] quoad longissime vixit, quicquid habuit virium, id in sacris Bibliis perscrutandis, exponendis vindicandisque adhibuisse. Is latinis graecisque litteris Romae eruditus, vixdum e rhetorum schola egressus erat cum, adhuc adulescens, Abdiam prophetam interpretari conatus est: qua ex "puerilis ingenii" exercitatione[8] ita in eo crevit Scripturarum amor, ut, veluti invento thesauro secundum evangelicam imaginem, "omnia istius mundi emolumenta"[9] pro eo contemnenda sibi esse duxerit. Quamobrem, nulla deterritus asperitate consilii, cum domum, parentes, sororem, propinquos dereliquit, tum a consuetudine lautioris cibi recessit, et in sacras Orientis regiones transmigravit, ut divitias Christi et Salvatoris scientiam in lectione et studio Bibliorum sibi pararet ampliores.[10] Qua in re quantum desudaverit, haud semel ipse describit: "Miro discendi ferebar ardore, nec iuxta quorumdam praesumptionem ipse me docui. Apollinarium Laodicenum audivi Antiochiae frequenter et colui, et cum me in sanctis Scripturis erudiret nunquam illius contentiosum super sensu dogma suscepi".[11] Inde in regionem Chalcidis

[2] Sulp. Sev., Dial. 1, 7.
[3] Cass., De inc. 7, 26.
[4] S. Prosper, Carmen de ingratis, v. 57.
[5] De viris ill. 135.
[6] Ep. 82, 2, 2.
[7] Ep. 15, 1, 1; 16, 2, 1.
[8] In Abd. Praef.
[9] In Matth. 13, 44.
[10] Ep. 22, 30, 1.
[11] Ep. 84, 3, 1.

desertam Syriae orientalis regressus, ut verbi divini sensum perfectius assequeretur, simulque ut aetatis aestum studiorum assiduitate coerceret, cuidam fratri, qui ex Hebraeis crediderat, in disciplinam se tradidit, ut hebraicum et chaldaicum quoque sermonem edisceret. "Quid ibi laboris insumpserim, quid sustinuerim difficultatis, quoties desperaverim quotiesque cessaverim et contentione discendi rursus inceperim, testis est conscientia tam mea, qui passus sum, quam eorum qui mecum duxerunt vitam. Et gratias ago Domino, quod de amaro semine litterarum dulces fructus capio".[12] Cum autem ab haereticorum turbis ne in ea quidem solitudine quiescere sibi liceret, Constantinopolim se contulit, ubi Sanctum Gregorium Theologum illius Sedis Antistitem, qui summa doctrina laude ac gloria floreret, ad sacrarum Litterarum interpretationem, fere triennium, ducem ac magistrum adhibuit; quo tempore Origenis in prophetas Homilias et Eusebii Chronicon latine reddidit, et Isaiae de Seraphim visionem edisseruit. Romam autem ob rei christianae necessitates cum revertisset, a Damaso Pontifice familiariter exceptus, et in gerendis Ecclesiae negotiis est adhibitus.[13] Quibus etsi summopere distinebatur, nullo tamen pacto cum divinos pervolutare Libros[14] codicesque exscribere et inter se comparare,[15] tum quaestiones sibi propositas dirimere et discipulos ex utroque sexu ad Bibliorum cognitionem informare desiit;[16] laboriosissimam vero provinciam sibi a Pontifice mandatam latinae Novi Testamenti versionis emendandae, tam acri subtilique iudicio est exsecutus, ut recentiores ipsi huius disciplinae existimatores Hieronymianum opus cotidie magis admirentur plurisque faciant. Sed, quoniam ad sancta Palaestinae loca omni cogitatione desiderioque ferebatur, Damaso vita functo, Hieronymus Bethlehem concessit, ubi, coenobio apud Christi cunabula condito, totum Deo se devovit et, quantum ab orando superesset temporis, id omne in Bibliis ediscendis docendisque insumpsit. Nam, ut iterum de se ipse testatur, "iam canis spargebatur caput, ut magistrum potius quam discipulum decebat; perrexi tamen Alexandriam, audivi Didymum. In multis ei gratias ago. Quod nescivi, didici; quod sciebam, illo diversum docente

[12] Ep. 125, 12.
[13] Ep. 123, 9 al. 10; Ep. 127, 7, 1.
[14] Ep. 127, 7, 1 s.
[15] Ep. 36, 1; Ep. 32, 1.
[16] Ep. 45, 2; 126, 3; 127, 7.

non perdidi. Putabant me homines finem fecisse discendi; rursum Ierosolymae et Bethlehem quo labore, quo pretio Baraninam nocturnum habui praeceptorem! Timebat enim Iudaeos et mihi alterum exhibebat Nicodemum ".[17] Neque vero in horum aliorumque doctorum institutione praeceptisque acquievit, sed praeterea subsidia omne genus adhibuit ad proficiendum utilia; praeterquam enim quod inde ab initio codices commentariosque Bibliorum optimos sibi comparaverat, libros quoque synagogarum et volumina bibliothecae Caesareensis ab Origene et Eusebio collectae evolvit, ut, comparatione eorum codicum cum suis instituta, germanam textus biblici formam verumque sensum erueret. Quem ut plenius assequeretur, Palaestinam, qua late patet, peragravit, cum id sibi haberet persuasissimum quod ad Domnionem et Rogatianum scribebat: " Sanctam Scripturam lucidius intuebitur, qui Iudaeam oculis contemplatus est et antiquarum urbium memorias locorumque vel eadem vocabula vel mutata cognoverit. Unde et nobis curae fuit, cum eruditissimis Hebraeorum hunc laborem subire, ut circumiremus provinciam quam universae Christi ecclesiae sonant ". [18] Hieronymus igitur suavissimo illo pabulo animum continenter pascere, Pauli Epistulas explanare, Veteris Testamenti latinos codices e graecorum lectione emendare librosque fere omnes ex hebraica veritate denuo in latinum sermonem convertere, sacras Litteras coeuntibus fratribus cotidie edisserere, ad epistulas rescribere quae undique quaestiones de Scriptura dirimendas afferrent, unitatis ac doctrinae catholicae oppugnatores acriter refellere; neque—tantum apud eum potuit Bibliorum amor—a scribendo vel dictando ante desistere, quam manus obriguerint et vox morte intercepta sit. Ita, nullis parcens nec laboribus nec vigiliis nec sumptibus, ad summam usque senectutem, in lege Domini noctu diuque apud Praesepe meditanda perseveravit, maioribus e solitudine illa effusis in catholicum nomen, per vitae exempla et scripta, utilitatibus, quam si Romae, in capite orbis terrarum, aevum exegisset.

Vita rebusque gestis Hieronymi vix delibatis, iam, Venerabiles Fratres, ad considerandam eius doctrinam de divina dignitate atque absoluta Scripturarum veritate veniamus.

[17] Ep. 84, 3, 1 s. [18] Ad Domnionem et Rogationum in l. Paral. Praef.

Qua in re nullam profecto in scriptis Doctoris Maximi paginam reperias, unde non liqueat, eum cum universa catholica Ecclesia firmiter constanterque tenuisse, Libros sacros, Spiritu Sancto inspirante conscriptos, Deum habere auctorem, atque ut tales ipsi Ecclesiae traditos esse.[19] Asseverat nimirum codicis sacri libros Spiritu Sancto inspirante vel suggerente vel insinuante veletiam dictante compositos esse, immo ab Ipso conscriptos et editos; sed nihil praeterea dubitat, quin singuli eorum auctores, pro sua quisque natura atque ingenio, operam afflanti Deo libere navarint. Etenim non modo id universe affirmat quod omnibus sacris scriptoribus commune est, ipsos in scribendo Dei Spiritum secutos, ut omnis sensus omniumque sententiarum Scripturae Deus causa princeps habendus sit; sed etiam quod uniuscuiusque proprium est, accurate dispicit. Nam singillatim, in rerum compositione, in lingua, in ipso genere ac forma loquendi ita eos suis quemque facultatibus ac viribus usos esse ostendit, ut propriam uniuscuiusque indolem et veluti singulares notas ac lineamenta, praesertim prophetarum et apostoli Pauli, inde colligat ac describat. Quam quidem Dei cum homine communitatem laboris ad unum idemque opus conficiendum, Hieronymus comparatione illustrat artificis, qui in aliqua re factitanda organo seu instrumento utitur; quicquid enim scriptores sacri loquuntur, " Domini sunt verba, et non sua, et quod per os ipsorum dicit, quasi per organum Dominus est locutus ".[20] Quod si etiam inquirimus, qua ratione haec Dei, uti causae principis, virtus atque actio in hagiographum sit intelligenda, cernere licet, inter Hieronymi verba et communem de inspiratione catholicam doctrinam nihil omnino interesse, cum ipse teneat, Deum, gratia conlata, scriptoris menti lumen praeferre ad verum quod attinet, " ex persona Dei " hominibus proponendum; voluntatem praeterea movere atque ad scribendum impellere; ipsi denique peculiariter continenterque adesse donec librum perficiat. Quo potissimum ex capite sanctissimus vir summam Scripturarum praestantiam ac dignitatem infert, quarum scientiam thesauro pretioso [21] et nobili margaritate [22] aequiparat, in iisque asserit divitias Christi [23] et " argentum quo domus Dei ornatur " [24] inveniri.

[19] Conc. Vat. s. III const. de fide cath. cap. 2.
[20] Tract. de Ps. 88.
[21] In Matth. 13, 44; tract. de Ps. 77.
[22] In Matth. 13, 45 ss.
[23] Quaest. in Gen., Praef.
[24] In Agg. 2, 1 ss.; cf. in Gal. 2, 10 etc.

Praecellentissimam vero earum auctoritatem sic verbis et exemplo commendabat, ut, quaecumque oriebatur controversia, ad Biblia veluti ad confertissimum armamentarium confugeret, et testimoniis inde eductis, tamquam firmissimis argumentis, quibus refragari minime liceret, ad coarguendos adversariorum errores uteretur. Ita Helvidio perpetuam Deiparae virginitatem neganti, aperte ac simpliciter: " Ut haec quae scripta sunt, non negamus, ita ea quae non sunt scripta, renuimus. Natum Deum esse de Virgine credimus, quia legimus. Mariam nupsisse post partum, non credimus, quia non legimus ".[25] Iisdem vero armis contra Iovinianum pro doctrina catholica de statu virginali, de perseverantia, de abstinentia deque bonorum operum merito se spondet acerrime propugnaturum: "Adversus singulas propositiones eius, Scripturarum vel maxime nitar testimoniis, ne querulus garriat, se eloquentia magis quam veritate superatum ".[26] Atque in libris suis contra eundem haereticum defendendis " quasi vero ", scribit, " rogandus fuerit ut mihi cederet, et non invitus et repugnans in veritatis vincula ducendus ".[27] De universa autem Scriptura, in Ieremiae commentario, quem morte prohibitus est absolvere: " Nec parentum nec maiorum error sequendus est, sed auctoritas Scripturarum et Dei docentis imperium ".[28] Et viam rationemque adversus hostes dimicandi sic Fabiolam docet: " Cum divinis Scripturis fueris eruditus et leges earum ac testimonia vincula scieris veritatis, contendes cum adversariis, ligabis eos et vinctos duces in captivitatem et de hostibus quondam atque captivis liberos Dei facies ".[29]

Porro cum divina sacrorum Librorum inspiratione summaque eorundem auctoritate docet Hieronymus immunitatem et omni ab errore et fallacia vacuitatem necessario cohaerere: quod, uti a Patribus traditum communiterque receptum, in celeberrimis Occidentis Orientisque scholis didicerat. Et sane, cum, post inceptam, Damasi Pontificis mandato, Novi Testamenti recognitionem, quidam " homunculi " ipsum studiose obiurgarent quod " adversus auctoritatem veterum et totius mundi opinionem aliqua in Evangeliis emendare " tentasset, paucis respondit, non adeo se hebetis fuisse cordis et tam

[25] Adv. Helv. 19.
[26] Adv. Iovin. 1, 4.
[27] Ep. 49, al. 48, 14, 1.
[28] In Ier. 9, 12 ss.
[29] Ep. 78, 30, al. 28. mansio.

crassae rusticitatis, ut aliquid de Dominicis verbis aut corrigendum putasset aut non divinitus inspiratum.[30] Primam vero Ezechielis visionem de quattuor Evangeliis exponens " totum autem corpus ", animadvertit, " et dorsa plena oculis adprobabit, qui viderit nihil esse in Evangeliis quod non luceat et splendore suo mundum illuminet: ut etiam quae parva putantur et vilia, Spiritus Sancti fulgeant maiestate ".[31] Iam quae de Evangeliis inibi affirmat, eadem de omnibus aliis " Dominicis verbis " in singulis commentariis profitetur, ut catholicae interpretationis legem ac fundamentum; et hac ipsa veritatis nota germanus propheta, Hieronymo auctore, a falso internoscitur.[32] Nam " Domini verba sunt vera, et eius dixisse, fecisse est ".[33] Itaque " Scriptura mentiri non potest ",[34] et nefas est dicere Scripturam mentiri,[35] immo solum errorem nominis in eius verbis admittere.[36] Addit praeterea Sanctus Doctor, se " aliter habere Apostolos, aliter reliquos tractatores " idest profanos; " illos semper vera dicere, istos in quibusdam, ut homines, aberrare "; [37] et licet multa in Scripturis dicantur, quae videntur incredibilia, tamen vera esse; [38] in hoc " verbo veritatis " nullas res sententiasque inter se pugnantes inveniri posse, " nihil dissonum, nihil diversum "; [39] quare " cum videatur Scriptura inter se esse contraria, utrumque verum " esse, " cum diversum sit ".[40] Cui cum fortiter principio adhaeresceret, si qua in sacris libris inter se discrepare viderentur, eo curas omnes cogitationesque Hieronymus convertere, ut quaestionem enodaret; quodsi rem nondum apte diremptam putaret, de eadem, data occasione, iterato libenterque inquirere, haud ita felici interdum exitu. Scriptores tamen sacros nunquam de fallacia arguit vel levissima—" hoc quippe impiorum est, Celsi, Porphyrii, Iuliani ".[41] In quo quidem cum Augustino plane consentit, qui, ad ipsum Hieronymum scribens, se solis libris sacris hunc timorem honoremque ait deferre, ut nullum eorum auctorem scribendo errasse aliquid, firmissime credat, ideoque, si quid in eis offendat litteris, quod

[30] Ep. 27, 1, 1 s.
[31] In Ex. 1, 15 ss.
[32] In Mich. 2, 11 s.; 3, 5 ss.
[33] In Mich. 4, 1 ss.
[34] In Ier. 31, 35 ss.
[35] In Nah. 1, 9.
[36] Ep. 57, 7, 4.
[37] Ep. 82, 7, 2.
[38] Ep. 72, 2, 2.
[39] Ep. 18, 7, 4; cf. Ep. 46, 6, 2.
[40] Ep. 36, 11, 2.
[41] Ep. 57, 9, 1.

videatur contrarium veritati, non id opinari, sed vel mendosum esse codicem vel interpretem errasse vel seipsum minime intellexisse; quibus haec subiicit: " Nec te, mi frater, sentire aliud existimo: prorsus, inquam, non te arbitror sic legi tuos libros velle tamquam prophetarum et Apostolorum, de quorum scriptis quod omni errore careant, dubitare nefarium est ".[42] Hac igitur Hieronymi doctrina egregie confirmantur atque illustrantur ea quibus fel. rec. decessor Noster Leo XIII antiquam et constantem Ecclesiae fidem sollemniter declaravit de absoluta Scripturarum a quibusvis erroribus immunitate: " Tantum abest ut divinae inspirationi error ullus subesse possit, ut ea per se ipsa non modo errorem excludat omnem, sed tam necessario excludat et respuat, quam necessarium est, Deum, summam veritatem nullius omnino erroris auctorem esse ". Atque allatis definitionibus Conciliorum Florentini et Tridentini in synodo Vaticana confirmatis, haec praeterea habet: " Quare nihil admodum refert, Spiritum Sanctum assumpsisse homines tamquam instrumenta ad scribendum, quasi non quidem primario auctori, sed scriptoribus inspiratis quidpiam falsi elabi potuerit. Nam supernaturali ipse virtute ita eos ad scribendum excitavit et movit, ita scribentibus adstitit, ut ea omnia eaque sola quae ipse iuberet, et recte mente conciperent, et fideliter conscribere vellent, et apte infallibili veritate exprimerent: secus non ipse esset auctor sacrae Scripturae universae ".[43] Quae decessoris Nostri verba quamquam nullum relinquunt ambigendi vel tergiversandi locum, dolendum tamen est, Venerabiles Fratres, non modo ex iis qui foris sunt, sed etiam e catholicae Ecclesiae filiis, immo vero, quod animum Nostrum vehementius excruciat, ex ipsis clericis sacrarumque disciplinarum magistris non defuisse qui, iudicio suo superbe subnixi, Ecclesiae magisterium in hoc capite vel aperte reiecerint vel occulte oppugnarint. Equidem illorum comprobamus consilium, qui ut semet ipsos aliosque ex difficultatibus sacri codicis expediant, ad eas diluendas, omnibus studiorum et artis criticae freti subsidiis, novas vias atque rationes inquirunt; at misere a proposito aberrabunt, si decessoris Nostri praescripta neglexerint et certos fines terminosque a Patribus constitutos praeterierint. Quibus sane praeceptis et finibus nequaquam recentiorum illorum continetur opinio, qui,

[42] S. Aug. ad S. Hieron., inter epist. S. Hier. 116. 3.
[43] Litt. Enc. *Providentissimus Deus.*

inducto inter elementum Scripturae primarium seu religiosum et secundarium seu profanum discrimine, inspirationem quidem ipsam ad omnes sententias, immo etiam ad singula Bibliorum verba pertinere volunt, sed eius effectus, atque in primis erroris immunitatem absolutamque veritatem, ad elementum primarium seu religiosum contrahunt et coangustant. Eorum enim sententia est, id unum, quod ad religionem spectet, a Deo in Scripturis intendi ac doceri; reliqua vero, quae ad profanas disciplinas pertineant et doctrinae revelatae, quasi quaedam externa divinae veritatis vestis, inserviant, permitti tantummodo et scriptoris imbecillitati relinqui. Nihil igitur, mirum, si in rebus physicis et historicis aliisque similibus satis multa in Bibliis occurrant quae cum huius aetatis bonarum artium progressionibus componi omnino non possint. Haec opinionum commenta, sunt qui nihil repugnare contendant decessoris Nostri praescriptionibus, cum is hagiographum in naturalibus rebus secundum externam speciem, utique fallacem, loqui declaraverit. Id vero quam temere, quam falso affirmetur, ex ipsis Pontificis verbis manifesto apparet. Neque enim ab externa rerum specie, cuius rationem esse habendam, Leo XIII, praeeuntibus Augustino et Thoma Aquinate, sapientissime edixit, ulla falsi labes divinis Litteris aspergitur, quandoquidem sensus in iis rebus proxime cognoscendis, quarum sit propria ipsorum cognitio, minime decipi, dogma est sanae philosophiae. Praeterea decessor Noster, quovis inter elementum primarium et secundarium, uti vocant, remoto discrimine omnique ambiguitate sublata, luculenter ostendit, longissime a vero abesse illorum opinionem, qui arbitrantur " de veritate sententiarum cum agitur, non adeo exquirendum quaenam dixerit Deus, ut non magis perpendatur quam ob causam ea dixerit "; idemque docet divinum afflatum ad omnes Bibliorum partes, sine ullo delectu ac discrimine, proferri, nullumque in textum inspiratum errorem incidere posse: "At nefas omnino fuerit, aut inspirationem ad aliquas tantum Sacrae Scripturae partes coangustare, aut concedere sacrum ipsum errasse auctorem ".

Neque minus ab Ecclesiae doctrina, Hieronymi testimonio ceterorumque Patrum comprobata, ii dissentiunt, qui partes Scripturarum historicas non factorum *absoluta* inniti veritate arbitrantur, sed tantummodo *relativa*, quam vocant, et concordi vulgi opinione: idque non verentur ex ipsis Leonis Pontificis

verbis inferre, propterea quod principia de rebus naturalibus statuta ad disciplinas historicas transferri posse dixerit. Itaque contendunt, hagiographos, uti in physicis secundum ea quae apparerent locuti sint, ita eventa ignaros retulisse prouti haec e communi vulgi sententia vel falsis aliorum testimoniis constare viderentur, neque fontes scientiae suae indicasse, neque aliorum enarrationes fecisse suas. Rem in decessorem Nostrum plane iniuriosam et falsam plenamque erroris cur multis refellamus? Quae est enim rerum naturalium cum historia similitudo, quando physica in iis versantur quae " sensibiliter apparent " ideoque cum phaenomenis concordare debent, cum, contra, lex historiae praecipua haec sit, scripta cum rebus gestis, uti gestae reapse sunt, congruere oportere? Recepta semel istorum opinione, quo pacto incolumis consistat veritas illa, ab omni falso immunis, narrationis sacrae, quam decessor Noster in toto Litterarum suarum contextu retinendam esse declarat? Quodsi affirmat, ad historiam cognatasque disciplinas eadem principia transferri utiliter posse quae in physicis locum habent, id quidem non universe statuit, sed auctor tantummodo est ut haud dissimili ratione utamur ad refellendas adversariorum fallacias et ad historicam Sacrae Scripturae fidem ab eorum impugnationibus tuendam. Atque utinam novarum rerum fautores hic sisterent; siquidem eo procedunt ut Doctorem Stridonensem ad sententiam suam defendendam invocent, utpote qui historiae fidem et ordinem in Bibliis servari " non iuxta id quod erat, sed iuxta id quod illo tempore putabatur " et hanc quidem propriam esse historiae legem asseveraverit.[44] In quo mirum quantum ad sua commenta detorquent verba Hieronymi. Nam quis est qui non videat, hoc Hieronymum dicere, hagiographum non in rebus gestis enarrandis, veritatis ignarum, ad falsam se vulgi opinionem accommodare, sed in nomine personis et rebus imponendo communem sequi loquendi modum? Ut cum Sanctum Iosephum patrem Iesu appellat, de quo quidem patris nomine quid sentiat, ipse in toto narrationis cursu haud obscure significat. Atque haec ad Hieronymi mentem " vera historiae lex " est, ut scriptor, cum de eiusmodi appellationibus agitur, remoto omni erroris periculo, usitatam loquendi rationem teneat, propterea quia penes usum est arbitrium et norma loquendi. Quid, quod res quas Biblia gestas enarrant, hic noster non secus ac

[44] In Ier. 23, 15 ss; in Matth. 14, 8; adv. Helv. 4.

doctrinas fide ad salutem necessaria credendas proponit? Et sane in commentario Epistulae ad Philemonem haec habet: "Quod autem dico, tale est: Credit quispiam in Conditorem Deum: non potest credere nisi prius crediderit de sanctis eius vera esse quae scripta sunt". Exemplis deinceps quam plurimis ex Veteris Testamenti codice allatis, sic concludit: "Haec et cetera quae de sanctis scripta sunt, nisi quis universa crediderit, in Deum sanctorum credere non valebit".[45] Hieronymus igitur idem omnino profitetur, quod Augustinus, communem totius antiquitatis christianae sensum complexus, scribebat: "Quidquid de Henoch et de Elia et de Moyse Scriptura sancta, certis et magnis fidei suae documentis in summo culmine auctoritatis locata, testatur, hoc credimus. . . . Non ergo ideo credimus natum ex Virgine Maria, quod aliter in vera carne exsistere et hominibus apparere non posset (uti voluit Faustus), sed quia sic scriptum est in ea Scriptura cui nisi crediderimus, nec christiani nec salvi esse poterimus".[46] Neque aliis Scriptura sancta obtrectatoribus caret; eos intellegimus, qui rectis quidem, si intra certos quosdam fines contineantur, principiis sic abutuntur, ut fundamenta veritatis Bibliorum labefactent et doctrinam catholicam communiter a Patribus traditam subruant. In quos Hieronymus, si adhuc viveret, utique acerrima illa sermonis sui tela coniiceret, quod, sensu et iudicio Ecclesiae posthabito, nimis facile ad citationes quas vocant implicitas vel ad narrationes specie tenus historicas confugiunt; aut genera quaedam litterarum in libris sacris inveniri contendunt, quibuscum integra ac perfecta verbi divini veritas componi nequeat; aut de Bibliorum origine ita opinantur, ut eorundem labet vel prorsus pereat auctoritas. Iam quid de iis sentiendum, qui, in ipsis Evangeliis exponendis, fidem illis debitam humanam minuunt, divinam evertunt? Quae enim Dominus Noster Iesus Christus dixit, quae egit, non ea censent ad nos integra atque immutata pervenisse, iis testibus, qui quae ipsi vidissent atque audivissent, religiose perscripserint; sed—praesertim ad quartum Evangelium quod attinet—partim ex Evangelistis prodiisse, qui multa ipsimet excogitarint atque addiderint, partim e narratione fidelium alterius aetatis esse congesta; ob eamque causam aquas e duobus fontibus manantes uno eodemque alveo sic hodie contineri, ut nullâ iam certâ notâ distingui inter se

[45] In Philem. 4. [46] S. Aug., Contra Faustum 26, 3 s. 6 s.

possint. Haud ita Hieronymus, Augustinus et ceteri Ecclesiae Doctores historicam Evangeliorum fidem intellexerunt, de qua "qui vidit, testimonium perhibuit, et verum est testimonium eius. Et ille scit, quia vera dicit, ut et vos credatis".[47] Ac Hieronymus quidem, postquam haereticos, qui apocrypha evangelia confecerant, in eo reprehendit quod "conati sunt magis ordinare narrationem quam historiae texere veritatem",[48] de Scripturis canonicis, contra, scribit: "nulli dubium sit, facta esse quae scripta sunt",[49] iterum iterumque cum Augustino consentiens, qui de Evangeliis praeclare: "vera haec", inquit, "et de illo fideliter veraciterque conscripta sunt, ut quisquis Evangelio eius crediderit, veritate instruatur, non mendaciis illudatur".[50]

Iam videtis, Venerabiles Fratres, quanto opere sit vobis adnitendum, ut quam Patres diligentissime defugerint insanam opinandi libertatem, eamdem Ecclesiae filii non minus diligenter devitent. Quod quidem eo facilius assequemini, si et clericis et laicis, quos Spiritus Sanctus vobis credidit regundos, persuaseritis, Hieronymum ceterosque Ecclesiae Patres hanc de sacris Libris doctrinam nusquam alibi nisi in schola ipsius divini Magistri Iesu Christi didicisse. Num quid aliud legimus de Scriptura sensisse Dominum? Cuius ex verbis "scriptum est" et "oportet impleri Scripturam" iam argumentum omni exceptione maius exsistit, quod omnibus controversiis finem imponat. Sed, ut in re paulisper commoremur, cuiusnam scientiam aut memoriam fugiat, Dominum Iesum in sermonibus quos ad populum habuit, cum in monte prope lacum Genesareth, tum in synagoga Nazareth et in civitate sua Capharnaum, capita doctrinae et argumenta ad eam probandam ex codice sacro assumpsisse? Nonne ad disceptandum cum pharisaeis et sadducaeis invicta arma indidem cepit? Sive enim doceat, sive disputet, ex qualibet Scripturae parte sententias affert et exempla, et uti talia affert, quibus sit necessario credendum; quo in genere ad Ionam et Ninivitas, ad reginam Saba et Salomonem, ad Eliam et Elisaeum, ad David, ad Noe, ad Lot et Sodomitas et ipsam uxorem Lot, sine ullo discrimine, provocat.[51] Veritatem autem sacrorum Librorum sic testatur, ut sollemniter edicat:

[47] Ioh. 19, 35.
[48] In Matth. Prol.
[49] Ep. 78, 1, 1; cf. in Marc. 1, 13-31.
[50] S. Aug., C. Faustum 26, 8.
[51] Cf. Matth. 12, 3. 39-42; Luc. 17, 26-29. 32 etc.

" Iota unum aut unus apex non praeteribit a lege donec omnia fiant ",[52] et: " Non potest solvi Scriptura ": [53] quamobrem " qui solverit unum de mandatis istis minimis et docuerit sic homines, minimus vocabitur in regno caelorum ".[54] Quam ut doctrinam Apostoli, quos brevi in terris erat relicturus, plene imbiberent, ante quam ad Patrem in caelum adscendit, " aperuit illis sensum, ut intellegerent Scripturas, et dixit eis: Quoniam sic scriptum est et sic oportebat Christum pati et resurgere a mortuis tertia die ".[55] Doctrina igitur Hieronymi de praestantia et veritate Scripturae, ut uno verbo dicamus, doctrina Christi est. Quare omnes Ecclesiae filios, eosque praecipue, qui sacrorum alumnos ad hanc excolunt disciplinam, vehementer hortamur, ut Stridonensis Doctoris vestigia constanti animo persequantur: ex quo, sine dubio, futurum est, ut hunc Scripturarum thesaurum, quanti ille habuit, tanti ipsimet faciant, et ex eius possessione suavissimos capiant beatitatis fructus.

Etenim quod Doctore Maximo utamur duce ac magistro, id utilitates non modo quas supra memoravimus, sed alias etiam nec paucas nec mediocres habet, quas, Venerabiles Fratres, placet vobiscum paucis recolere. Quod quidem ut aggrediamur, ille in primis ante oculos mentis Nostrae obversatur ardentissimus Bibliorum amor, quem omni vitae suae exemplo et verbis Spiritu Dei plenis Hieronymus demonstravit atque in fidelium animis cotidie magis excitare studuit. "Ama Scripturas sanctas ", ita in virgine Demetriade hortari omnes videtur, " et amabit te sapientia; dilige eam et servabit te; honora illam et amplexabitur te. Haec monilia in pectore et in auribus tuis haereant ".[56] Continua sane Scripturae lectio atque accuratissima singulorum librorum et vel sententiarum vocumque pervestigatio id effecit, ut tantum sacri codicis usum haberet, quantum nullus alius scriptor ecclesiasticae antiquitatis. Cui Bibliorum scientiae cum subtilitate iudicii coniunctae tribuendum est, quod versio Vulgata a Doctore nostro confecta, omnium integrorum iudicum consensu, reliquis longe praestat antiquis versionibus, cum accuratius atque elegantius archetypon reddere videatur. Vulgatam vero ipsam, quam " longo tot saeculorum usu in ipsa Ecclesia probatam " Concilium Tridentinum uti authenticam habendam et in docendo et orando usurpandam

[52] Matth. 5, 18. [53] Ioh. 10, 35. [54] Matth. 5, 19.
[55] Luc. 24, 45 s. [56] Ep. 130, 20.

esse constituit, praegestimus animo, si quidem benignissimus Deus huius lucis Nobis usuram protulerit, ad codicum fidem, emendatam restitutamque videre: quo ex arduo laboriosoque opere, a fel. rec. decessore Nostro Pio X sodalibus Benedictinis providenter commisso, minime dubitamus quin nova ad Scripturarum intellegentiam praesidia accedant. Quarum amor e Hieronymi praesertim epistulis adeo eminet, ut eae velut ipsis divinis verbis contextae videantur; et, quemadmodum Bernardo nihil ea sapiebant unde dulcissimum Iesu nomen abesset, sic noster nullis iam litteris delectabatur quae luminibus carerent Scripturarum. Quare ad sanctum Paulinum, virum senatoria olim et consulari dignitate conspicuum, eumque non multo ante ad Christi fidem conversum, haec candide scribebat: "Si haberes hoc fundamentum (id est scientiam Scripturarum), immo, quasi extrema manus in tuo opere duceretur, nihil pulchrius, nihil doctius nihilque latinius tuis haberemus voluminibus. . . . Huic prudentiae et eloquentiae si accederet vel studium vel intellegentia Scripturarum, viderem te brevi arcem tenere nostrorum".[57]

Sed qua via ac ratione magnus hic thesaurus, a Patre caelesti in solacium peregrinantium filiorum conlatus, sit cum laeta boni exitus spe quaerendus, Hieronymus suo ipse exemplo indicat. Atque in primis monet, praeparationem diligentem affectamque bene voluntatem ad eiusmodi studia afferamus. Ipse enim, postquam baptismo ablutus est, omnia ut removeret externa impedimenta, quae a sancto eum proposito remorari poterant, hominem illum imitatus, qui, thesauro invento, "prae gaudio illius vadit et vendit universa quae habet et emit agrum illum",[58] fluxas inanesque huius mundi delicias missas facere, solitudinem percupere, et severum vitae institutum eo studiosius amplecti, quo magis in vitiorum illecebris antea salutem periclitari perspexerat. At certe, iis sublatis impedimentis, reliquum erat, ut animum quoque ad Iesu Christi scientiam compararet, Eumque indueret qui "mitis" est "et humilis corde"; siquidem in se id expertus erat, quod Augustinus sibi sacrarum Litterarum studia ineunti contigisse testatus est. Qui postquam se in scripta Ciceronis aliorumque adulescens immerserat, cum animum ad Scripturam sanctam intenderet, "visa est mihi", ait, "indigna quam Tullianae dignitati compararem. Tumor

[57] Ep. 58, 9, 2; 11, 2.

[58] Matth. 13, 44.

enim meus refugiebat modum eius, et acies mea non penetrabat interiora eius. Verumtamen illa erat quae cresceret cum parvulis: sed ego dedignabar esse parvulus, et turgidus fastu mihi grandis videbar ".[59] Haud aliter Hieronymus, etsi in solitudinem secesserat, profanis litteris adeo delectabatur, ut humilem Christum nondum in humilitate Scripturae cognosceret. " Itaque miser ego ", inquit, " lecturus Tullium ieiunabam. Post noctium crebras vigilias, post lacrimas quas mihi praeteritorum recordatio peccatorum ex imis visceribus eruebat, Plautus sumebatur in manus. Si quando in memetipsum reversus, prophetas legere coepissem, sermo horrebat incultus, et quia lumen caecis oculis non videbam, non oculorum putabam culpam esse sed solis ".[60] Sed brevi Crucis stultitiam sic adamavit, ut sit documento quantum humilis piusque animi habitus ad Bibliorum intellegentiam conferat. Itaque cum sibi ipse conscius esset " semper in exponendis Scripturis sanctis Spiritus Dei indigere nos adventu "[61] et non aliter Scripturam esse legendam et intellegendam " quam sensus Spiritus Sancti flagitat quo conscripta est ",[62] sanctissimus vir Dei opem et Paracliti lumina, amicis quoque deprecatoribus usus, suppliciter implorat; eumque legimus divino auxilio fratrumque precibus et explanationes librorum sacrorum, quas inchoaret, commendantem, et quas feliciter absolvisset, referentem acceptas. Praeterea, quemadmodum Dei gratiae, sic maiorum auctoritati se permittit, ut affirmare queat, se " quod didicerat, non a seipso, id sit a praesumptionis pessimo praeceptore, sed ab illustribus Ecclesiae viris "[63] didicisse; fatetur enim, se " nunquam in divinis voluminibus propriis viribus credidisse ",[64] et cum Theophilo, episcopo Alexandrino, legem, ad quam vitam suam et studia sacra composuerat, hisce verbis communicat: " Sed tamen scito nobis esse nihil antiquius quam Christiani iura servare nec patrum transferre terminos semperque meminisse Romanam fidem apostolico ore laudatam ".[65] Atque Ecclesiae, supremae per Romanos Pontifices magistrae, toto pectore obsequitur et paret; e regione igitur Syriae deserta, ubi haereti-

[59] S. Aug. Conf. 3, 5; cf. 8, 12.
[60] Ep. 22, 30, 2.
[61] In Mich. 1, 10, 15.
[62] In Gal. 5, 19 ss.
[63] Ep. 108, 26, 2.
[64] Ad Domnionem et Rogatianum in l. Par. Praef.
[65] Ep. 63, 2.

corum factionibus premebatur, ut controversiam Orientalium de Sanctissimae Trinitatis mysterio dirimendam Romanae Sedi subiiceret, ita scribit ad Damasum Pontificem: "Ideo mihi cathedram Petri et fidem apostolico ore laudatam censui consulendam, inde nunc meae animae postulans cibum unde olim Christi vestimenta suscepi. . . . Ego nullum primum nisi Christum sequens, Beatitudini Tuae id est cathedrae Petri communione consocior. Super illam petram aedificatam Ecclesiam scio. . . . Decernite, obsecro: si placet, non timebo tres hypostases dicere; si iubetis, condatur nova post Nicaenam fides, et similibus verbis cum Arianis confiteamur orthodoxi".[66] Tandem hanc fidei suae praeclaram confessionem in proxima epistula repetit: "Ego interim clamito: Si quis cathedrae Petri iungitur, meus est".[67] Quam quidem fidei regulam in Scripturarum studio continenter secutus, falsam quandam sacri codicis interpretationem hoc uno argumento refutat: "Sed haec non recipit Ecclesia Dei",[68] et librum apocryphum, quem Vigilantius haereticus ipsi opposuerat, paucis hisce reiict: "Quem ego librum nunquam legi. Quid enim necesse est in manus sumere quod Ecclesia non recipit?".[69] Ergo cum in fidei integritate retinenda tam esset diligens, acerrime cum iis depugnabat qui ab Ecclesia descivissent, eosque adversarios veluti suos proprios habebat: "Breviter respondebo, nunquam me haereticis pepercisse et omni egisse studio, ut hostes Ecclesiae mei quoque hostes fierent";[70] et ad Rufinum cum scriberet: "In uno tibi" ait "consentire non potero, ut parcam haereticis, ut me catholicum non probem".[71] Eorum tamen defectionem complorans, rogabat, vellent ad lugentem Matrem, unicam salutis causam, reverti,[72] et pro iis "qui de Ecclesia egressi erant et dimittentes doctrinam Spiritus Sancti suum sensum sequebantur", precabatur, ut toto animo ad Deum converterentur.[73] Quodsi unquam alias, Venerabiles Fratres, at hac nostra praesertim aetate, cum Dei revelantis Ecclesiaeque docentis auctoritatem atque imperium non pauci contumaciter detrectant, spiritu Doctoris Maximi omnes e clero populoque christiano imbuantur oportet. Nostis enim—quod iam Leo XIII praemonuerat—"quale ad-

[66] Ep. 15, 1. 2. 4.
[67] Ep. 16, 2, 2.
[68] In Dan. 3, 37.
[69] Adv. Vigil. 6.
[70] Dial. c. Pelag., Prolog. 2.
[71] Contra Ruf. 3, 43.
[72] In Mich. 1, 10 ss.
[73] In Is. l. 6 cap. 16, 1-5.

versetur et instet hominum genus, quibus vel artibus vel armis confidant". Omnino igitur quam plurimos quamque maxime idoneos excitetis oportet sanctissimae causae defensores, qui non modo adversus eos dimicent quibus, ordinem supernaturalem universum negantibus, nulla est Dei revelatio et afflatus, sed etiam cum iis congrediantur qui, profanarum novitatum cupidi, sacras Litteras quasi librum prorsus humanum interpretari audent, aut a sententiis discedunt in Ecclesia a prisca antiquitate receptis, aut magisterium eius sic neglegunt, ut Apostolicae Sedis Constitutiones et Pontificii Consilii de Re Biblica decreta parvi pendant vel silentio praetereant vel etiam ad placita sua subdole petulanterve detorqueant. Utinam catholici omnes auream sancti Doctoris regulam sequantur, et, Matris dicto audientes, intra terminos antiquos a Patribus positos et ab Ecclesia ratos se modeste contineant.

Sed ad propositum redeamus. Animos igitur iam pietate ac demissione comparatos, ad Bibliorum studium invitat Hieronymus. Ac primum omnibus iterum iterumque cotidianam verbi divini lectionem commendat: "Modo non sit corpus nostrum subditum peccatis, et ingredietur in nos sapientia: exerceatur sensus, mens cotidie divina lectione pascatur".[74] Et in Epistulam ad Ephesios: "Unde omni studio legendae nobis Scripturae sunt et in lege Domini meditandum die ac nocte, ut probati trapezitae sciamus quis nummus probus sit, quis adulter".[75] Neque ab hac communi lege matronas virginesque eximit. Laetae, matri Romanae, haec de filia instituenda, inter alia, tradit praecepta: "Reddat tibi pensum cotidie Scripturarum certum. . . . Pro gemmis aut serico divinos codices amet. . . Discat primum psalterium, his se canticis avocet, et in Proverbiis Salomonis erudiatur ad vitam. In Ecclesiaste consuescat calcare quae mundi sunt. In Iob virtutis et patientiae exempla sectetur. Ad Evangelia transeat, nunquam ea positura de manibus. Apostolorum Acta et Epistulas tota cordis imbibat voluntate. Cumque pectoris sui cellarium his opibus locupletaverit, mandet memoriae prophetas et Heptateuchum et Regum ac Paralipomenon libros, Esdraeque et Esther volumina, ut ultimum sine periculo discat Canticum Canticorum".[76] Neque aliter Eustochium virginem hortatur: "Crebrius lege et disce quam plurima. Tenenti codicem somnus obrepat et cadentem

[74] In Tit. 3, 9. [75] In Eph. 4, 31. [76] Ep. 107, 9. 12.

faciem pagina sancta suscipiat ".[77] Cui cum epitaphium mitteret Paulae matris, sanctissimam feminam eo quoque nomine dilaudat, quod una cum filia sic se Scripturarum studiis excoluisset, ut eas et penitus nosset et memoriae mandasset. Addit praeterea: " Loquar et aliud quod forsan aemulis videatur incredulum: hebraeam linguam, quam ego ab adulescentia multo labore ac sudore ex parte didici, et infatigabili meditatione non desero, ne ipse ab ea deserar, discere voluit et consecuta est ita ut psalmos hebraice caneret et sermonem absque ulla latinae linguae proprietate resonaret. Quod quidem usque hodie in sancta filia eius Eustochio cernimus ".[78] Neque sanctam praeterit Marcellam, quae item Scripturas calleret optime.[79] Quem vero lateat, ex pia sacrorum librorum lectione quantum utilitatis ac suavitatis in animos rite compositos defluat? Ad Biblia enim quisquis pia mente, firma fide, humili animo et cum proficiendi voluntate accesserit, is eum ibi inveniet et comedet panem qui de caelo descendit, et Davidicum illud in se ipse experietur: " Incerta et occulta sapientiae tuae manifestasti mihi ",[80] cum haec verbi divini mensa sit vere " continens doctrinam sanctam, erudiens fidem rectam, et firmiter usque ad interiora velaminis, ubi sunt Sancta Sanctorum, perducens ".[81] Quod autem in Nobis est, Venerabiles Fratres, Christifideles omnes auctore Hieronymo cohortari numquam desinemus, ut sacrosancta praesertim Domini Nostri Evangelia, itemque Acta Apostolorum et Epistulas cotidiana lectione pervolutare et in sucum et sanguinem convertere studeant. Itaque in his saecularibus sollemnibus ad Societatem, quae Sancti Hieronymi nomine nuncupatur, libenter provolat cogitatio Nostra; eoque libentius quod Nosmet ipsi rei inchoandae perficiendaeque participes fuimus, cuius quidem incrementa cum praeterita iucunde perspeximus, tum praecipimus laeto animo futura. Huic enim Societati non ignoratis, Venerabiles Fratres, id esse propositum, quattuor Evangelia et Acta Apostolorum quam latissime pervulgare ita, ut nulla iam sit christiana familia quae iis careat, omnesque cotidiana eorum lectione et meditatione assuescant. Quod opus Nobis ob exploratas eius utilitates carissimum, vehementer cupimus, societatibus eiusdem nominis et

[77] Ep. 22, 17, 2; cf. ib. 29, 2.
[78] Ep. 108, 26.
[79] Ep. 127, 7.
[80] Ps. 50, 8.
[81] Imit. Chr. 4, 11. 4.

instituti ubique conditis, et iis ad Romanam aggregatis, in dioeceses vestras propagari atque diffundi. Eodem in genere optime de re catholica merentur illi e variis regionibus viri, qui omnes Novi Testamenti et selectos e Vetere libros commoda ac nitida forma edendos et evulgandos perdiligenter curarunt et in praesenti curant: unde constat haud exiguam fructuum copiam in Ecclesiam Dei permanasse, cum multo iam plures ad hanc caelestis doctrinae mensam accedant, quam Dominus Noster per suos prophetas, Apostolos et Doctores christiano orbi ministravit.[82]

Iam vero, cum sacri codicis studium ab omnibus fidelibus requirit Hieronymus, tum maxime ab iis qui "iugum Christi collo suo imposuerunt" et ad divinum verbum praedicandum divinitus vocati sunt. Sic enim in monacho Rustico clericos omnes affatur: "Quamdiu in patria tua es, habeto cellulam pro paradiso, varia Scripturarum poma decerpe, his utere deliciis, harum fruere complexu. . . . Numquam de manu et oculis tuis recedat liber, Psalterium discatur ad verbum, oratio sine intermissione, vigil sensus nec vanis cogitationibus patens".[83] Nepotianum vero presbyterum sic monet: "Divinas Scripturas saepius lege, immo nunquam de manibus tuis sacra lectio deponatur. Disce quod doceas. Obtine eum qui secundum doctrinam est fidelem sermonem, ut possis exhortari in doctrina sancta et contradicentes revincere".[84] Cum autem in Sancti Paulini memoriam praecepta a Paulo discipulis Timotheo ac Tito de scientia Scrpturarum impertita redegisset, haec addit: "Sancta quippe rusticitas sibi soli prodest, et quantum aedificat ex vitae merito Ecclesiam Christi, tantum nocet si contradicentibus non resistit. Malachias propheta, immo per Malachiam Dominus: Interroga, ait, sacerdotes legem. In tantum sacerdotis officium est interrogatum respondere de lege. Et in Deuteronomio legimus: Interroga patrem tuum et annuntiabit tibi, presbyteros tuos et dicent tibi. . . . Daniel in fine sacratissimae visionis iustos ait fulgere quasi stellas, et intellegentes id est doctos quasi firmamentum. Vides quantum distent inter se iusta rusticitas et docta iustitia? Alii stellis, alii caelo comparantur".[85] Aliorum quoque clericorum "iustam rusticitatem" in epistula ad Marcellam per ironiam carpit: "quam

[82] Imit. Chr. 4, 11. 4.
[83] Ep. 125, 7, 3; 11, 1.
[84] Ep. 52, 7, 1.
[85] Ep. 53, 3 ss.

(rusticitatem) illi solam pro sanctitate habent, piscatorum se discipulos asserentes, quasi idcirco iusti sint, si nihil scierint ".[86] At non eiusmodi tantummodo rusticos, verum etiam clericos litteratos Scripturarum ignorantia peccare animadvertit, et gravissimis verbis assiduam in sacris voluminibus exercitationem sacerdotibus inculcat. Quae quidem exegetae sanctissimi documenta, Venerabiles Fratres, studiose efficite ut animis clericorum et sacerdotum vestrorum altius insideant; nam vestrum in primis est diligenter revocare eos ad considerandum quid ab ipsis divini muneris, quo aucti sunt, ratio postulet, si eo non indignos se praestare velint: " Labia enim sacerdotis custodient scientiam et legem requirent ex ore eius, quia Angelus Domini exercituum est ".[87] Sciant igitur, sibi nec studium Scripturarum esse neglegendum, nec illud alia via aggrediendum, ac Leo XIII Encyclicis Litteris "Providentissimus Deus" data opera praescripsit. Iidem profecto perfectius aliquid attingent, si Institutum Biblicum celebrarint, quod, secundum Leonis XIII optata, proximus decessor Noster condidit permagna quidem cum Ecclesiae sanctae utilitate, ut est horum decem annorum experimento testatissimum. Sed quoniam plerique hoc nequeunt, optabile est ut selecti ex utroque clero viri, vobis, Venerabiles Fratres, auctoribus atque auspicibus, undique in Urbem conveniant operam rei biblicae in Instituto Nostro daturi. Qui autem alumni convenerint, iis non una de causa Institutum frequentare licebit. Alii enim, secundum praecipuum huius Lycei magni finem, studia biblica ita pertractabunt, ut ea " postmodum tam privatim quam publice, tum scribentes cum docentes, profiteri valeant, sive in munere magistrorum penes catholicas scholas, sive in officio scriptorum pro catholica veritate vindicanda, eorum dignitatem tueri possint "; [88] alii vero, qui iam ministerio sacro initiati sint, ampliorem, quam in theologiae curriculo, cognitionem Scripturae sacrae, itemque magnorum eius interpretum et temporum locorumque biblicorum, sibi comparare poterunt, quae cognitio ad usum praecipue pertineat, ad id nempe, ut perfecti evadant verbi divini administri, ad omne opus bonum instructi.[89]

Habetis, Venerabiles Fratres, ex Hieronymi exemplo et auctoritate quibus virtutibus oporteat instructum esse, quisquis se

[86] Ep. 27, 1, 2. [87] Mal. 2, 7.
[88] Pius X in Litt. Ap. *Vinea electa,* 7 Maii 1909. [89] Cf. 2 Tim. 3, 17.

ad lectionem studiumve Bibliorum conferat: nunc ipsum audiamus docentem quorsum sacrarum litterarum cognitio spectare quidque debeat intendere. Primum in iis paginis cibus quaerendus est, unde vita spiritus ad perfectionem alatur: quam ob causam Hieronymus in lege Domini meditari die ac nocte et in sanctis Scripturis panem de caelo ac manna caeleste, omnes in se delicias habens, consuevit comedere.[90] Quo quidem cibo animus noster carere qui possit? Et quomodo ecclesiasticus vir viam salutis alios doceat, quando, neglecta Scripturae meditatione, se ipse non docet? Aut quo pacto, sacra administrando, confidat se " esse ducem caecorum, lumen eorum qui in tenebris sunt, eruditorem insipientium, magistrum infantium, habentem formam scientiae et veritatis in lege ",[91] si hanc legis doctrinam commentari nolit et superno lumini aditum prohibeat? Heu quot sacrorum administri, posthabita Bibliorum lectione, fame ipsi pereunt et alios nimis multos interire sinunt, cum scriptum sit: " Parvuli petierunt panem et non erat qui frangeret eis ":[92] " Desolata est omnis terra quia nullus est qui recogitet corde ".[93] Deinde, ut res postulaverit, argumenta ex Scripturis petenda sunt quibus fidei dogmata illustremus, confirmemus, tueamur. Quod ille mirifice praestitit, adversus sui temporis haereticos dimicans: quos ad refellendos, quam acuta, quam solida e locis Scripturae arma desumpserit, omnia eius opera luculenter ostendunt. In quo si eum imitati erunt nostri Scripturarum interpretes, id profecto consecuturum est—quod decessor Noster in Encyclicis Litteris " Providentissimus Deus " " maxime optabile et necessarium " dixit,—ut " eiusdem Scripturae usus in universam theologiae influat disciplinam eiusque prope sit anima ". Praecipuus denique Scripturae usus ad divini verbi ministerium pertinet, sancte fructuoseque exercendum. Atque hoc loco, gratissimum est Doctoris Maximi verbis roborari praecepta, quae Nos Litteris Encyclicis " Humani generis " de verbi divini praedicatione tradidimus. Ac profecto insignis interpres tam graviter, tam frequenter continuam sacrarum Litterarum lectionem ad id potissimum sacerdotibus commendat, ut munere docendi et contionandi digne perfungantur. Neque enim eorum sermo habeat aliquid, cum momenti et ponderis, tum ad effingendos animos efficacitatis, nisi a sacra Scriptura infor-

[90] Tract. de Ps. 147.
[91] Rom. 2, 19 s.
[92] Thren. 4, 4.
[93] Ier. 12, 11.

metur ab eaque vim suam ac robur mutuetur. " Sermo presbyteri Scripturarum lectione conditus sit ".[94] Nam " quidquid in Scripturis sanctis dicitur, tuba comminans est et grandi voce credentium aures penetrans ".[95] " Nihil enim ita percutit, ut exemplum de Scripturis sanctis ".[96]

Quae autem sanctus Doctor habet de legibus in usu Bibliorum servandis, ea, quamquam ad interpretes quoque, maximam partem, pertinent, sacerdotes in verbi divini praedicatione ante oculos habento. Ac primo quidem monet, ipsa Scripturae verba perdiligenter consideremus, ut certa constet quidnam sacer scriptor dixerit. Neque enim quisquam ignorat, Hieronymum, si quando opus esset, consuevsse ad codicem primigenium adire, aliam interpretationem cum alia comparare, vim verborum excutere et, si qui incidisset error, causas erroris aperire ut de ipsa lectione omnis tolleretur dubitatio. Tum vero, quae in verbis insit significatio et sententia, docet esse inquirendum, quia " de Scripturis sanctis disputanti non tam necessaria sunt verba quam sensus".[97] Atque in eiusmodi significatione perscrutanda minime diffitemur Hieronymum, doctores latinos nonnullosque ex graecis superiorum temporum imitatum, fortasse plus aequo allegoricis interpretationibus initio concessisse. Verum fecit ipse sacrorum Librorum amor, fecit perpetuus labor in eos recognoscendos ac penitus percipiendos impensus, ut cotidie magis in recta sensus litteralis aestimatione proficeret, et sana hoc in genere principia proponeret; quae, cum nunc quoque tutam omnibus viam muniant ad plenum ex sacris libris sensum eruendum, breviter exponemus. Ad litteralem igitur seu historicam explicationem in primis animum intendere debemus: " Prudentem semper admoneo lectorem, ut non superstitiosis acquiescat interpretationibus et quae commatice pro fingentium dicuntur arbitrio, sed consideret priora, media et sequentia, et nectat sibi universa quae scripta sunt ".[98] Addit, reliquum omne interpretationis genus, tamquam fundamento, sensu litterali inniti,[99] qui neque tum abesse putandus est, cum aliquid translate effertur; nam " frequenter historia ipsa metaphorice texitur et sub

[94] Ep. 52, 8, 1.
[95] In Amos 3, 3 ss.
[96] In Zach. 9, 15 s.
[97] Ep. 29, 1, 3.
[98] In Matth. 25, 13.
[99] Cf. in Ez. 38, 1 ss.; 41, 23 ss.; 42, 13 s.; in Marc. 1, 13-31; Ep. 129, 6, 1 etc.

imagine . . . praedicatur ".[100] Qui vero opinantur, Doctorem nostrum id nonnullis Scripturae locis tribuisse quod sensu historico carerent, eos ipsemet refellit: " Non historiam denegamus, sed spiritalem intellegentiam praeferimus ".[101] Litterali autem seu historica significatione in tuto collocata, interiores altioresque rimatur sensus, ut exquisitiore epulo spiritum pascat: docet enim de libro Proverbiorum, idemque de reliquis Scripturae partibus saepe monet, sistendum non esse in solo litterali sensu, " sed, quasi in terra aurum, in nuce nucleus, in hirsutis castanearum operculis absconditus fructus inquiritur, ita in eis divinum sensum altius perscrutandum ".[102] Quamobrem, cum Sanctum Paulinum edoceret, " quo in Scripturis sanctis calle gradiatur ", " totum ", ait, " quod legimus in divinis libris, nitet quidem et fulget etiam in cortice, sed dulcius in medulla est. Qui esse vult nucleum, frangit nucem ".[103] Monet tamen, cum de quaerendo agitur eiusmodi interiore sensu, quemdam modum esse adhibendum, " ne, dum spiritales divitias sequimur, historiae contemnere paupertatem videamur ".[104] Itaque haud paucas improbat antiquorum scriptorum mysticas interpretationes ob eam praecipue causam quod in litterali sensu minime inniterentur: " ut omnes illius repromissiones quas sancti prophetae suo ore cecinerunt, non inanem sonum habeant et crassa solius tropologiae nomina, sed fundentur in terra et cum historiae habuerint fundamenta, tunc spiritalis intellegentiae culmen accipiant ".[105] Qua in re sapienter animadvertit, non esse a Christi et Apostolorum vestigiis discedendum, qui, quamquam Vetus Testamentum uti Novi Foederis praeparationem et obumbrationem considerant propterea que locos complures typice interpretantur, non omnia tamen ad typicam significationem trahunt. Atque, ut rem confirmet, saepe ad Paulum Apostolum appellat, qui, exempli gratia, " exponens sacramenta Adae et Evae, non negavit plasmationem eorum, sed super fundamentum historiae spiritalem intellegentiam aedificans ait: Propter hoc relinquet homo etc.".[106] Quodsi sacrarum Litterarum interpretes et divini verbi praecones, Christi et Apostolorum exemplum secuti monitisque

[100] In Hab. 3, 14 ss.
[101] In Marc. 9, 1-7; cf. in Ez. 40, 24-27.
[102] In Eccle. 12, 9 s.
[103] Ep. 58, 9, 1.
[104] In Eccle. 2, 24 ss.
[105] In Amos 9, 6.
[106] In Is. 6, 1-7.

Leonis XIII obtemperantes, ea non neglexerint " quae ab eisdem Patribus ad allegoricam similemve sententiam translata sunt, maxime cum ex litterali descendant, et multorum auctoritate fulciantur ", et modeste temperateque e litterali sententia ad altiora exsurgant atque se erigant, cum Hieronymo experientur quam verum illud Pauli: " Omnis Scriptura divinitus inspirata et utilis ad docendum, ad arguendum, ad corrigendum, ad erudiendum in iustitia ",[107] et larga ex infinito Scripturarum thesauro habituri sunt rerum sententiarumque subsidia, quibus fortiter suaviterque vitam moresque fidelium ad sanctitatem conforment.

Quod vero attinet ad exponendi et dicendi rationem, quoniam inter dispensatores mysteriorum Dei quaeritur ut fidelis quis inveniatur, statuit Hieronymus, potissimum " veritatem interpretationis " retinendam esse et " commentatoris officium esse, non quid ipse velit, sed quid sentiat ille quem interpretatur, exponere "; [108] adiicit autem, " grande periculum esse in Ecclesia loqui, ne forte interpretatione perversa de Evangelio Christi hominis fiat Evangelium ".[109] Deinde "in explanatione sanctarum Scripturarum non verba composita et oratoriis flosculis adornata, sed eruditio et simplicitas quaeritur veritatis".[110] Quam quidem ad normam cum scripta sua exararet, in commentariis profitetur hoc sibi habere propositum, non ut verba sua " laudentur, sed ut quae ab alio bene dicta sunt, ita intellegantur ut dicta sunt "; [111] in expositione vero divini verbi eam requiri orationem, quae " nullam lucubrationem redolens . . . rem explicet, sensum edisserat, obscura manifestet, non quae verborum compositione frondescat ".[112] Atque hic placet plures Hieronymi locos subiicere, e quibus liquet, quam vehementer ab eloquentia illa abhorreret declamatorum propria, quae vacuo verborum strepitu et celeritate loquendi inanes plausus intendit. " Nolo te ", monet Nepotianum presbyterum, " declamatorem esse et rabulam garrulumque, sed mysterii peritum et sacramentorum Dei tui eruditissimum. Verba volvere et celeritate dicendi apud imperitum vulgus admirationem sui facere, indoctorum hominum est ".[113] " Ex litteratis quicum-

[107] 2 Tim. 3, 16.
[108] Ep. 40 al. 48, 17, 7.
[109] In Gal. 1, 11 ss.
[110] In Amos, Praef. in l. 3.
[111] In Gal., Praef. in l. 3.
[112] Ep. 36, 14, 2; cf. Ep. 140. 1, 2.
[113] Ep. 52, 8, 1.

que hodie ordinantur, id habent curae, non quomodo Scripturarum medullas ebibant, sed quomodo aures populi declamatorum flosculis mulceant ".[114] " Taceo de mei similibus, qui si forte ad Scripturas sanctas post saeculares litteras venerint, et sermone composito aurem populi mulserint, quidquid dixerint, hoc legem Dei putant, nec scire dignantur quid prophetae, quid Apostoli senserint, sed ad sensum suum incongrua aptant testimonia: quasi grande sit et non vitiosissimum dicendi genus, depravare sententias et ad voluntatem suam Scripturam trahere repugnantem ".[115] " Nam sine Scripturarum auctoritate garrulitas non haberet fidem, nisi viderentur perversam doctrinam etiam divinis testimoniis roborare ".[116] Verum haec garrula eloquentia et verbosa rusticitas " nihil mordax, nihil vividum, nihil vitale demonstrat, sed totum flaccidum marcidumque et mollitum ebullit in olera et in herbas, quae cito arescunt et corruunt "; simplex, contra, Evangelii doctrina, similis minimo grano sinapis, "non exsurgit in olera, sed crescit in arborem, ita ut volucres caeli . . . veniant et habitent in ramis eius ".[117] Quare hanc sanctam dicendi simplicitatem, cum perspicuitate et venustate minime quaesita coniunctam, ipse in omnibus sectabatur: " Sint alii diserti, laudentur ut volunt, et inflatis buccis spumantia verba trutinentur: mihi sufficit sic loqui ut intellegar et ut de Scripturis disputans Scripturarum imiter simplicitatem ".[118] Etenim " ecclesiastica interpretatio etiamsi habet eloquii venustatem, dissimulare eam debet et fugere, ut non otiosis philosophorum scholis paucisque discipulis, sed universo loquatur hominum generi ".[119] Quae profecto consilia et praecepta si iuniores sacerdotes ad effectum deduxerint et seniores continenter prae oculis habuerint, confidimus eos fore Christifidelium animis per ministerium sacrum summopere profuturos.

Reliquum est, Venerabiles Fratres, ut " dulces fructus " commemoremus, quos Hieronymus " de amaro semine litterarum " decerpsit, in eam erecti spem, futurum, ut eius exemplo ad cognoscendam percipiendamque sacri codicis virtutem sacerdotes et fideles vestris curis concrediti incendantur. Sed tantas tamque suaves spiritus delicias, quibus pius anachoreta afflue-

[114] Dial. c. Lucif. 11.
[115] Ep. 53, 7, 2.
[116] In Tit. 1, 10 s.
[117] In Matth. 13, 32.
[118] Ep. 36, 14, 2.
[119] Ep. 48 al. 49, 4, 3.

bat, malumus ex eius velut ore quam ex Nostris verbis complectamini. Audiatis igitur quomodo de sacra hac disciplina Paulinum "symmystam, sodalem et amicum" alloquatur: "Oro te, frater carissime, inter haec vivere, ista meditari, nihil aliud nosse, nihil quaerere, nonne tibi videtur iam hic in terris regni caelestis habitaculum?".[120] Alumnam vero suam, Paulam ita interrogat: "Oro te, quid hoc sacratius sacramento? quid hac voluptate iucundius? Qui cibi, quae mella sunt dulciora quam Dei scire prudentiam, in adyta eius intrare, sensum Creatoris inspicere et sermones Domini tui, qui ab huius mundi sapientibus deridentur, plenos docere sapientia spiritali? Habeant sibi ceteri suas opes, gemma bibant, serico niteant, plausu populi delectentur et per varias voluptates divitias suas vincere nequeant: nostrae deliciae sint, in lege Domini meditari die ac nocte, pulsare ianuam non patentem, panes Trinitatis accipere et saeculi fluctus, Domino praeeunte, calcare".[121] Ad eandem Paulam et filiam eius Eustochium in commentario Epistulae ad Ephesios: "Si quidquam est, Paula et Eustochium, quod in hac vita sapientem teneat et inter pressuras et turbines mundi aequo animo manere persuadeat, id esse vel primum reor meditationem et scientiam Scripturarum".[122] Qua cum ipse uteretur, gravibus animi maeroribus corporisque aegrotationibus affectus, tamen pacis et interioris gaudii solacio fruebatur: quod quidem gaudium non erat in vana atque otiosa delectatione positum, sed, a caritate profectum, in caritatem actuosam erga Ecclesiam Dei convertebatur, cui divini verbi custodia a Domino commissa est.

Etenim in sacris utrisque Foederis Litteris Ecclesiae Dei laudes legebat passim praedicatas. Singulae fere illustres sanctaeque mulieres, quae in Veteri Testamento honorificum obtinent locum, nonne huius Christi Sponsae figuram praeferebant? Nonne sacerdotium et sacrificia, instituta et sollemnia, universae paene Veteris Testamenti res gestae ad eam adumbrandam pertinebant? Quid, quod tot Psalmorum et prophetarum vaticinationes in Ecclesia divinitus impletas intuebatur? Non ipsi denique audita erant, a Christo Domino et ab Apostolis enuntiata, maxima eiusdem Ecclesiae privilegia? Quidni igitur in animo Hieronymi amorem erga Christi Sponsam cotidie magis excitaverit scientia Scripturarum? Iam vidimus, Venerabiles

[120] Ep. 53, 10, 1. [121] Ep. 30, 13. [122] In Eph., Prol.

Fratres, quanta reverentia et quam flagranti caritate is Ecclesiam Romanam et Petri Cathedram prosequeretur; vidimus quam acriter Ecclesiae adversarios impugnaret. Cum autem iuniori commilitoni Augustino, idem proelium proelianti, plauderet, et se una cum eo haereticorum invidiam in se suscepisse laetaretur: " Macte virtute ", ita eum alloquitur, " in orbe celebraris. Catholici te conditorem antiquae rursum fidei venerantur atque suscipiunt, et, quod signum maioris gloriae est, omnes haeretici detestantur, et me pari persequuntur odio, ut quos gladiis nequeant, voto interficiant ".[123] Quae egregie confirmat Postumianus, apud Sulpicium Severum de Hieronymo testatus: " Cui iugis adversum malos pugna perpetuumque certamen concivit odia perditorum. Oderunt eum haeretici, quia eos impugnare non desinit; oderunt clerici, quia vitam eorum insectatur et crimina. Sed plane eum omnes boni admirantur et diligunt ".[124] Quo ex haereticorum perditorumque hominum odio multa perpessu aspera Hieronymus oppetiit, tum maxime cum Pelagiani coenobium Bethlehemiticum tumultuose adorti vastarunt; at omnes indignitates contumeliasque libenter pertulit, neque animo concidit, utpote qui pro tuenda Christi fide mori non dubitaret: " Hoc meum gaudium est ", ad Apronium scribit, " quando in Christo audio filios meos dimicare, et istum zelum in nos ipse confirmet, cui credimus, ut pro fide eius sanguinem voluntarie fundamus. . . . Nostra autem domus secundum carnales opes haereticorum persecutionibus penitus eversa, Christo propitio spiritalibus divitiis plena est. Melius est enim panem manducare quam fidem perdere ".[125] Quodsi errores nusquam impune serpere passus est, haud minore sane studio in perditos mores vehementi illo suo dicendi genere usus est, ut, quantum in se erat, Christo " exhiberet . . . gloriosam Ecclesiam, non habentem maculam aut rugam, aut aliquid eiusmodi, sed ut sit sancta et immaculata ".[126] Quam graviter eos increpat, qui sacerdotalem dignitatem pravo vitae instituto violarent! Quam eloquenter ethnicos vituperat mores, qui ipsam Urbem magna ex parte inficerent! Hanc vero vitiorum scelerumque omnium colluviem ut quoquo pacto cohiberet, opponere ipse virtutum christianarum praestantiam atque pulchritudinem, verissime ratus nihil tam ad malum aversandum

[123] Ep. 141, 2; cf. Ep. 134, 1. [124] Postumianus apud Sulp. Sev., Dial. 1, 9.
[125] Ep. 130. [126] Eph. 5, 27.

valere quam rerum optimarum amorem; instare ut adulescentes pie ac recte instituerentur; gravibus consiliis coniuges ad vitae integritatem sanctitatemque hortari; studium virginitatis purioribus instillare animis; arduam quidem sed suavem interioris vitae severitatem omnibus laudibus extollere; primam illam christianae religionis legem, caritatis scilicet cum labore coniunctae, qua servata, e perturbationibus ad tranquillitatem ordinis se hominum societas feliciter reciperet, omni contentione urgere. De caritate autem ita praeclare ad Sanctum Paulinum: "Verum Christi templum anima credentis est: illam exorna, illam vesti, illi offer donaria, in illa Christum suscipe. Quae utilitas, parietes fulgere gemmis et Christum in paupere fame mori?".[127] Laboris vero legem non scriptis modo, sed totius quoque vitae exemplis tam impense omnibus suadebat, ut Postumianus, qui sex menses cum Hieronymo in urbe Bethlehem commoratus erat, apud Sulpicium Severum testatus sit: "Totus semper in lectione, totus in libris est: non die, non nocte requiescit; aut legit aliquid semper aut scribit".[128] Ceterum, quantum Ecclesiam adamaret, liquet etiam ex commentariis, in quibus nullam dilaudandae Christi Sponsae opportunitatem praeterit. Ita, exempli causa, in explanatione Aggaei prophetae legimus: "Venerunt electa omnium gentium et repleta est gloria domus Domini, quae est Ecclesia Dei viventis, columna et firmamentum veritatis. . . . His metallis illustrior fit Ecclesia Salvatoris quam quondam synagoga fuerat: his lapidibus vivis aedificatur domus Christi et pax ei praebetur aeterna".[129] Et in Michaeam: "Venite, ascendamus in montem Domini: ascensione opus est ut quis ad Christum valeat pervenire et domum Dei Iacob, Ecclesiam, quae est domus Dei, columna et firmamentum veritatis".[130] In prooemio commentarii in Matthaeum: "Ecclesia . . . supra petram Domini voce fundata est, quam introduxit Rex in cubiculum suum et ad quam per foramen descensionis occultae misit manum suam".[131]

Quemadmodum in postremis, quos attulimus, locis, sic plerumque Dominum Iesum intime cum Ecclesia coniunctum Doctor noster concelebrat. Caput enim cum a corpore mystico separari nequeat, necessario coniungitur cum Ecclesiae studio

[127] Ep. 58, 7, 1.
[128] Postumianus apud Sulp. Sev., Dial. 1, 9.
[129] In Agg. 2, 1 ss.
[130] In Mich. 4, 1 ss.
[131] In Matth., Prol.

Christi amor, qui scientiae Scripturarum praecipuus atque dulcissimus omnium fructus habendus est. Hanc profecto sacri codicis scientiam adeo Hieronymus persuasum habebat usitatam esse viam qua ad cognitionem et amorem Christi Domini pervenitur, ut asseverare minime dubitaverit: " Ignoratio Scripturarum ignoratio Christi est ".[132] Idem ad sanctam Paulam scribit: " Quae enim alia potest esse vita sine scientia Scripturarum per quas etiam ipse Christus agnoscitur, qui est vita credentium? ".[133] In Christum enim veluti centrum omnes utriusque Testamenti paginae vergunt; et Hieronymus, cum verba Apocalypsis explanat quae sunt de fluvio et ligno vitae, inter alia, haec habet: " Unus fluvius egreditur de throno Dei, hoc est gratia Spiritus Sancti, et ista gratia Spiritus Sancti in sanctis Scripturis est, hoc est in isto fluvio Scripturarum. Tamen iste fluvius duas ripas habet, et Vetus et Novum Testamentum, et in utraque parte arbor plantata Christus est ".[134] Nihil igitur mirum si, quaecumque in sacro codice leguntur, ea, pia meditatione, ad Christum referre consueverat: " Ego quando lego Evangelium et video ibi testimonia de lege, testimonia de prophetis, solum Christum considero: sic vidi Moysen, sic vidi prophetas, ut de Christo intellegerem loquentes. Denique quando venero ad splendorem Christi et quasi splendidissimum lumen clari solis adspexero, lucernae lumen non possum videre. Numquid lucernam si incendas in die, lucere potest? Si sol luxerit, lux lucernae non paret: sic et Christo praesente comparata lex et prophetae non apparent. Non detraho legi et prophetis, quin potius laudo, quia Christum praedicant. Sed sic lego legem et prophetas ut non permaneam in lege et prophetis, sed per legem et prophetas ad Christum perveniam ".[135] Ita, qui Christum ubique pie quaereret, eum Scripturarum commentatione ad amorem et scientiam Domini Iesu mirifice efferri cernimus, in qua margaritam illam Evangelii pretiosam invenit: " Unum autem est pretiosissimum margaritum, scientia Salvatoris et sacramentum passionis illius et resurrectionis arcanum ".[136] Qua Christi caritate cum flagraret, nimirum fiebat ut, pauper et humilis cum Christo, animo ab omnibus terrenis curis libero ac soluto, unice Christum quae-

[132] In Is., Prol.; cf. tract. de Ps. 77.
[133] Ep. 30, 7.
[134] Tract. de Ps. 1.
[135] Tract. in Marc. 9, 1-7.
[136] In Matth. 13, 45 s.

reret, eius spiritu ageretur, cum eo coniunctissime viveret, eum patientem in se, imitando, effingeret, nihil haberet antiquius quam ut cum Christo et pro Christo pateretur. Quare, cum, iniuriis odiisque improborum hominum lacessitus, Damaso vita functo, Roma discessisset, in eoque esset ut navem conscenderet, haec scribebat: " Et licet me sceleratum quidam putent et omnibus flagitiis obrutum, et pro peccatis meis etiam haec parva sint, tamen tu bene facis, quod ex tua mente etiam malos bonos putas. . . . Gratias ago Deo meo quod dignus sum quem mundus oderit. . . . Quotam partem angustiarum perpessus sum qui cruci milito? Infamiam falsi criminis importarunt: sed scio per malam et bonam famam perveniri ad regna caelorum ".[137] Et sanctam virginem Eustochium ad eiusmodi vitae labores pro Christo fortiter ferendos sic hortabatur: " Grandis labor, sed grande praemium, esse quod Martyres, esse quod Apostolos, esse quod Christus est. . . . Haec omnia, quae digessimus, dura videbuntur ei qui non amat Christum. Qui autem omnem saeculi pompam pro purgamento habuerit et vana duxerit universa sub sole, ut Christum lucrifaciat, qui commortuus est Domino suo et conresurrexit et crucifixit carnem cum vitiis et concupiscentiis, libere proclamabit: Quis nos separabit a caritate Christi? ".[138] Fructus igitur e sacrorum voluminum lectione Hieronymus capiebat uberrimos: inde interiora illa lumina, quibus ad Christum magis magisque cognoscendum adamandumque trahebatur; inde spiritum illum orationis, de quo tam pulchra conscripsit; inde mirabilem illam cum Christo consuetudinem, cuius incitatus deliciis, per arduam crucis semitam, ad adipiscendam victoriae palmam sine intermissione procurrit. Idem continuo animi ardore in Sanctissimam Eucharistiam ferebatur, cum " nihil illo ditius qui Corpus Domini canistro vimineo, sanguinem portat vitro "; [139] nec minore reverentia et pietate Deiparam colebat cuius perpetuam virginitatem pro viribus defendit; eandemque Dei Matrem, nobilissimum virtutum omnium exemplar, Christi sponsis proponere ad imitandum consueverat.[140] Quamobrem nemo mirabitur, tam vehementer Hieronymum allectum atque attractum esse iis Palaestinae locis quae Redemptor Noster et Sanctissima eius Mater consecravissent; ipsius profecto sententiam in iis

[137] Ep. 45, 1. 6.
[138] Ep. 22, 38 s.
[139] Ep. 125, 20, 4.
[140] Cf. Ep. 22, 38, 3.

licet agnoscere, quae Paula et Eustochium, eius discipulae, ex urbe Bethlehem ad Marcellam conscripserunt: "Quo sermone, qua voce speluncam tibi possumus Salvatoris exponere? Et illud praesepe, in quo infantulus vagiit, silentio magis quam infirmo sermoni honorandum est.... Ergone erit illa dies, quando nobis liceat speluncam Salvatoris intrare, in sepulcro Domini flere cum sorore, flere cum matre? Crucis deinde lignum lambere et in Oliveti monte cum ascendente Domino, voto et animo sublevari?".[141] Has igitur recolens sacras memorias, Hieronymus, Roma procul, corpori quidem duriorem sed tam suavem animo vitam agebat, ut exclamaret: "Habeat Roma, quod angustior Urbe Romana possidet Bethlehem".[142]

Sanctissimi viri optatum, alia ratione atque ipse intellegebat, perfectum esse est cur Nos gaudeamus et Romani cives Nobiscum gaudeant; quas enim Doctoris Maximi reliquias, in illo ipso specu conditas, quem tamdiu incoluerat, Davidica nobilissima civitas se olim possidere gloriabatur, eas iam felix Roma habet, in maiore Deiparae Basilica depositas, apud ipsum Praesepe Domini. Silet quidem vox illa, cuius sonum e solitudine olim prodeuntem totus audivit catholicus orbis; sed scriptis suis, quae "per universum mundum quasi divinae lampades rutilant",[143] Hieronymus adhuc clamat. Clamat, quae sit Scripturarum praestantia, quae integritas et historica fides, quam dulces fructus earum lectio pariat ac meditatio. Clamat, ut ad institutum vitae christiano nomine dignum omnes Ecclesiae filii redeant, et ab ethnicorum moribus, qui hac nostra aetate paene revixisse videntur, se immunes atque incolumes servent. Clamat, ut Petri Cathedra, Italorum praesertim pietate et studio, quorum in finibus divinitus constituta est, eo sit in honore, ea fruatur libertate, quam apostolici muneris dignitas atque ipsa perfunctio omnino postulant. Clamat, ut christianae illae gentes, quae ab Ecclesia Matre misere desciverunt, ad eam denuo confugiant, in qua spes omnis posita est salutis aeternae. Atque utinam his monitis obsequantur orientales in primis Ecclesiae, quae iam nimium diu a Petri Cathedra averso sunt animo. Hieronymus enim, cum in iis regionibus viveret et Gregorio Nazianzeno Didymoque Alexandrino usus esset magistris, orientalium aetatis suae populorum doctrinam ea complexus est pervulgata sententia: "Si quis in Noe arca non

[141] Ep. 46. 11. 13. [142] Ep. 54. 13. 6. [143] Cassian., De incarn. 7. 26.

fuerit, periet regnante diluvio ".[144] Cuius diluvii fluctus nonne hodie impendent ad omnia, nisi eos Deus avertat, hominum instituta destruenda? Ecquid enim, sublato, universarum rerum auctore et conservatore, Deo, non corruat? Ecquid non pereat, quod ab se Christum, qui vita est, segregarit? Sed qui olim, discipulis comprecantibus, mare turbatum tranquillavit, potest idem pulcherrima pacis munera exagitatae hominum consortioni restituere. In quo opituletur Hieronymus Ecclesiae Dei, quam cum peramanter coluit, tum a quavis adversariorum oppugnatione strenue defendit; idque patrocinio suo impetret, ut, discidiis secundum Iesu Christi optata compositis, " fiat unum ovile et unus pastor ".

Iam quae, Venerabiles Fratres, quinto decimo a Doctoris Maximi obitu exeunte saeculo, vobiscum communicavimus, ea vos ad clerum populumque vestrum perferre ne cunctemini, ut omnes, Hieronymo duce ac patrono, non modo catholicam de divina Scripturarum inspiratione doctrinam retineant ac tueantur, sed etiam principiis studiosissime inhaereant, quae Litteris Encyclicis " Providentissimus Deus " et hisce Nostris praescripta sunt. Universis interea Ecclesiae filiis optamus, ut, sacrarum Litterarum dulcedine perfusi et roborati, supereminentem Iesu Christi scientiam assequantur: cuius auspicem paternaeque benevolentiae Nostrae testem, vobis, Venerabiles Fratres, cunctoque clero et populo vobis concredito, apostolicam benedictionem amantissime in Domino impertimus.

Datum Romae apud Sanctum Petrum die XV mensis Septembris anno MDCCCCXX, Pontificatus Nostri septimo.

BENEDICTUS PP. XV.

II.

DECERNITUR DE TRIDUANIS SOLLEMNIBUS ET DE CAPPELLA PAPALI IN BASILICA LIBERIANA HABENDIS ET DE SIMILIBUS SUPPLICATIONIBUS IN UNIVERSO CATHOLICO ORBE PERAGENDIS IN HONOREM SANCTI HIERONYMI, ECCLESIAE DOCTORIS, DECIMO QUINTO SAECULO AB EIUS OBITU EXEUNTE, ET INDULGENTIAE PLENARIA ET PARTIALES CONCEDUNTUR.

BENEDICTUS PP. XV.

Universis Christifidelibus praesentes Litteras inspecturis salutem et apostolicam benedictionem. Cum in honorem sancti

[144] Ep. 15, 2, 1.

Hieronymi, Ecclesiae Doctoris, saeculo quintodecimo ab eius obitu exeunte, Pia Societas, ab eodem nuncupata, pro Evangeliis vulgandis, sibi propositum habeat sollemnia celebrandi, Nos, in eminenti Sedis Apostolicae loco, disponente Domino, collocati, iniuncti Nobis officii munera cupientes salubriter exsequi, hoc laudabile Piae Societatis inceptum, quod ad excitandam provehendamque fidelium pietatem erga eumdem Ecclesiae Doctorem erit summopere profuturum, amplissime probamus. Hieronymus enim, licet Stridone in Pannonia natus, in hac alma Urbe Nostra studiis litterarum sacrarumque disciplinarum vacavit, et postea diu sancti papae Damasi scriba atque a secretis perdiligens assiduusque fuit. Inter praestantissimos vero antiqui aevi christiani scriptores nemo forte reperiatur, qui acrius fidei morumque integritatem adversus haereticos et pravos christianos tuitus sit; at omnium consensu habetur et colitur Doctor Maximus Sacris Scripturis explanandis atque interpretandis, et Vulgata, quam eius studiis et laboribus Ecclesia debet, non modo est, Concilii Tridentini decreto, authentica declarata et usu ecclesiastico recepta, sed etiam a doctis viris cotidie pluris aestimatur. Quam ob rem Piae Societatis, quae patrocinio ac praesidio Magistri omnium latinorum Sacrae Scripturae interpretum utitur, visum est Nobis merito commendare propositum, quod supra memoravimus, saecularia sollemnia celebrandi in Patriarchali Basilica sanctae Mariae Maioris, vulgo "Liberiana": in quam, ut e constanti hominum memoria testimoniisque fide dignis colligitur, temporibus expeditionibus Crucigerorum a sepulcro Bethlemitico translatum est corpus sancti Doctoris, ibique servatur et pie colitur. Ut igitur, in hisce saecularibus sollemnibus, Piae Societati a sancto Hieronymo, de Evangeliorum divulgatione tam praeclare meritae, gratificemur, et simul sancti Doctoris cultum magis magisque apud Christifideles provehamus, statuimus peculiari voluntatis Nostrae significatione faustae commemorationis laetitiam ac sollemnitatem augere. Itaque decernimus in Liberiana Basilica, diebus decimo septimo, octavo et nono mensis decembris, hoc anno, triduanas haberi supplicationes, et, ad liturgiae splendorem amplificandum, postremo ex tribus die, id est decimo nono, Missam et alia divina officia in eodem templo in Pontificalibus celebranda, etsi Nobis absentibus, super altare maximum, Summis Pontificibus reservatum, peragi, adstantibus Emis ac

Revmis S. R. E. Cardinalibus, nec non RR. DD. Praelatis, qui ius habent ad Cappellas Papales conveniendi, tamquam si coram Nobis Sacra illa celebrarentur. Licentiam tamen huiusmodi, per has Apostolicas Litteras, uti mos est, pro hac vice tantum concedimus atque impertimur. Ut sollemnia autem, quae supra diximus, uberiore cum spirituali emolumento celebrentur, largimur ut omnibus et singulis utriusque sexus Christifidelibus, qui, vere poenitentibus et confessis ac sacra Communione refectis basilicam sanctae Mariae Maioris, ultimo sollemnium praedictorum die, devote visitaverint vel Sacris inibi, ob hanc causam peractis, interfuerint, ibique de more pro Christianorum principum concordia, haeresum exstirpatione, peccatorum conversone ac sanctae Matris Ecclesiae exaltatione pias ad Deum preces effuderint, plenariam, semel tantum, omnium peccatorum suorum indulgentiam et remissionem misericorditer in Domino concedimus. Itemque iisdem Christifidelibus, qui, duobus triduanae supplicationis praecedentibus diebus, praedictam basilicam devote visitaverint, ibique, corde saltem contriti, ut supra oraverint, septem annos et totidem quadragenas de iniunctis eis, seu alias quomodolibet debitis poenitentiis, in forma Ecclesiae consueta relaxamus. Quas omnes et singulas indulgentias, peccatorum remissiones ac poenitentiarum relaxationes etiam animabus Christifidelium in Purgatorio detentis per modum suffragii applicari posse indulgemus. Quo autem huius decimiquinti saecularis anni commemoratio fructuosior ac sollemnior exsistat, optamus ut, intra annum a tricesimo die huius mensis septembris, in toto orbe catholico, quo et tempore et modo cuique Episcopo videbitur, sollemnis similis in honorem sancti Hieronymi, Ecclesiae Doctoris, triduana supplicatio fiat: cui quotquot interfuerint, eis omnibus et singulis indulgentias, quas et uti supra memoravimus, usitatis condicionibus, lucrari licebit. Quam triduanam supplicationem in dioecesibus peragendam aliave sollemnia vehementer cupimus ut praecipue promoveant sodales Societatum a sancto Hieronymo, sicubi exsistant, Academiae theologicae et quotquot in Seminariis et in studiorum Universitatibus rei biblicae vacant, ut magnus iste Sanctus ipsis non solum caelestis solatii copiam, sed idonea quoque auxilia benigne a Deo imploret ad recte Sacram Scripturam interpretandam, ab adversariis tuendam fructuoseque meditandam. Non obstantibus constitutionibus et ordinationibus ac

Litteris apostolicis in contrarium praemissorum quomodolibet concessis, ceterisque contrariis quibuslibet.

Datum Romae apud sanctum Petrum sub annulo Piscatoris, die XV mensis septembris, anno MCMXX, Pontificatus Nostri septimo.

P. CARD. GASPARRI, *a Secretis Status.*

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

20 May, 1920: Monsignors Michael J. Phelan and Edward J. Flynn, of the Archdiocese of New York, made Domestic Prelates.

19 August: The Rev. Edward J. Byrne, curate at the pro-Cathedral of Dublin, made Titular Bishop (Ecclesiae Spigacensis) and Auxiliary to the Most Rev. William J. Walsh, D.D., Archbishop of Dublin.

26 August: The Right Rev. John Mark Gannon, Titular Bishop of Nilopolis, made Bishop of Erie.

27 August: Mr. James A. Flaherty, of the Archdiocese of Philadelphia, made Commander of the Order of St. Gregory the Great, civilian class.

7 September: The Right Rev. Henry Joseph O'Leary, Bishop of Charlottetown, P.E.I., made Archbishop of Edmonton, Alberta, Canada.

9 September: The Right Rev. Patrick Chiasson, C.J.M., Titular Bishop of Lydda and Vicar Apostolic of the Bay of St. Lawrence, made Bishop of Chatham, New Brunswick, Canada.

10 September: The Right Rev. Louis J. O'Leary, Titular Bishop of Hieropolis, made Bishop of Charlottetown, P.E.I., Canada.

The Rev. Patrick J. Keane, Pastor of St. Francis de Sales Church, Oakland, made Titular Bishop of Samaria and Auxiliary to the Bishop of Sacramento.

13 September: Monsignor Joseph L. J. Kirlin, of the Archdiocese of Philadelphia, made Private Chamberlain supernumerary of the Pope.

14 September: Monsignor Lawrence A. Dunphy, of the Diocese of Lincoln, made Domestic Prelate of the Pope.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

ENCYCLICAL LETTER OF POPE BENEDICT XV, issued on occasion of the fifteen hundredth anniversary of St. Jerome's death, directing attention to the fruits of Bible study as evidenced in the Saint's life. (See first article of this number, pp. 561-575.)

LETTER OF THE HOLY FATHER ordains the observance of a solemn triduum in the Papal Chapel of the Liberian Basilica and throughout the Catholic world in honor of St. Jerome, and grants plenary and partial indulgences in conjunction with the same. (See below, pp. 638-9.)

ROMAN CURIA announces officially some recent pontifical appointments.

A SOLEMN TRIDUUM IN HONOR OF ST. JEROME.

In connexion with the Encyclical Letter given on the occasion of the fifteenth centenary of the death of St. Jerome, on the study of the Bible, the Holy Father proclaims a solemn triduum to be celebrated throughout the Catholic world, with plenary and partial indulgences for those who take part in the pious exercises. The time for the celebration is to be fixed by the Bishop of the Diocese according to the manner which seems to him best calculated to promote the object. The period during which the triduum may take place extends to 30 September, 1921. The exercises are to consist in devotions and exhortations for the purpose of organizing societies in the parishes, colleges, and seminaries, for the systematic spread, the interpretation and special study of the Bible. The indulgences attached to the exercises are—a plenary indulgence to all who attend the exercises on the concluding day or assist at the solemn Mass celebrated with that end, provided they receive with contrite heart the sacraments of Penance and the Holy Eucharist, and pray for the concord of Christian princes, the extirpation of errors of faith, the conversion of sinners, and the triumph of Holy Church. All those who on the first two days of the triduum visit a church and devoutly attend the

exercises in honor of St. Jerome, gain a partial indulgence of seven years and seven quarantines, under the usual conditions of contrite prayer.

All these indulgences are applicable to the Holy Souls in Purgatory.

The subject matter for the instructions to be given on the occasion of the triduum will be readily found in the article "Benedict XV and Catholic Study of the Bible" in this issue of the REVIEW.

OUR OPPORTUNITIES AMONG THE MEXICANS.

To the Editor, THE ECCLESIASTICAL REVIEW.

In your October issue Father Schaefers reviewed the perplexing difficulties attendant upon an intelligent solution of the Mexican question within our borders, and most kindly mentioned the fact that the Catholic Church Extension Society has undertaken pioneer work among our Latin brothers.

In our "survey" work in Kansas, Oklahoma, New Mexico, and Arizona we had a splendid opportunity of viewing the lack of system in the efforts to keep the Mexicans firm in their Faith. The pastor in Newton, Kansas, has accomplished wonders—a church, a community center; but this is an isolated case; and the sadder it is because in even the smallest hamlet the ubiquitous proselytizer is engendering mistrust for the Catholic Church. We have much to learn from the system employed by our separated brethren, their ability to cover ground and their apparent sacrifices to make, as they proclaim, at least the Bible story of Christ known to the Mexicans. Every possible creature comfort is offered in barter for the faith of the Mexicans; but let it be emphasized that they have generally forgone all these: though the *spes ecclesiae*, the rising generation, raised amid not too religious surroundings, is a problem that must be dealt with immediately. If in our larger parishes, where the ministration of three or more priests is always at the service of the people, schools are found to be an absolute necessity, how much more so where a priest is seldom seen?

The two great dangers to the Mexicans are lack of schools and lack of priestly ministrations. With the present equip-

ment the results are far beyond expectations, but parish schools would renew the face of these States in ten years. Whenever possible, aid has been given by the Extension Society, and though over $300,000 have been spent in the State of Texas alone, it is only a mite in comparison with the continuous outpouring of money from non-Catholic coffers.

A small community from the East is defraying the expenses and supplying the Sisters for one school, and I would that the larger mother-houses could assume a similar rôle. The graces which God bestows on this little household are marvelous, and they are fully compensated by a more generous number of postulants. The idea of mission work is percolating through the American mind, and the sooner our more effete Sisterhoods realize the demands of this barren field, the more hopeful will be their own future. The harvest was never so plentiful in America, but I fear the lowering clouds of indifferentism, or worse, are gathering, and the few workers will be unable to garner these souls before the sun of Catholicity is dimmed, for the Mexicans, behind these clouds. We happened on an unoccupied school, for example, with accommodations for sixty-five boarders. The bishop will give clear title to the Sisterhood willing to conduct an accredited high school. Where can the nuns be had?

Schools, schools, and more schools is the only salvation for the rising generation of Mexicans in our midst; but where millions are spent, we begrudging thousands, our handicap, humanly speaking, is insuperable.

The Faith suffers in these parts from externals. The churches are generally partially fallen into ruin. The priests are made beggars by circumstances, and then the Catholics are ashamed of their religion. In one archdiocese where the zeal and energy of the priests are an inspiration, the travellers of artistic temperament who infest the region laugh to scorn the efforts of the padres, and dub their work "benevolent vandalism". The eagerness of a priest to keep respectable his church, the mud roof of which was renewing Baptism by aspersion, corrected the heretical method by putting a corrugated tin covering on the edifice. We admit that, from the artist's viewpoint, the *ensemble* is not harmonious, but the critics have persistently refrained from supplying the where-

with for art's sake, if not for the glory of God. The Encyclical of the Pope on Missions must be carried out forthwith, especially the item concerning native clergy, for these above all others can accomplish the desired results. This is not said in disparagement of those now in the field, for much, very much, credit is due the saintly men who sacrificed their lives for the preservation of the Faith in these regions. However, the dawn of a new day has come, and we must not provide further material of obloquy for our too eager non-Catholic brethren. Americans must unravel the language question: they alone can take the stand that our competitors assume, and on Americans we must rely more and more in the future. A Home Mission Seminary could give us American priests of Mexican blood. We need them.

The second difficulty is the lack of priestly ministrations. In view of the language difficulty there are not many competent to handle this situation. Our survey accomplished in actual results the formation of a missionary band of Mexican clergy, with two as a nucleus, who are going about from village to village, in a Ford supplied by Extension, giving missions, Forty Hours' services, etc. in one State; and this is but the beginning of a host of men who later, we hope, will expand this needed work.

Apart from the handicaps encountered because of the lack of money and the general upkeep of the missions, there is an internal difficulty that requires patience and tact for an amicable solution. I refer to the slowly dying *Los Hermanos Penitentes*, whose superstitious practices are a scandal to Americans and a buffoonery of the Catholic Church. The so-called *Penitente* association is a group of men and women banded together, originally, to preserve the Faith when the padres were expelled in pre-U. S. days, but which has degenerated into a superstitious and political aggregation, whose primal reason of existence has long since disappeared. This organization was founded in Spain 300 years ago. Like all such associations, it met for religious study and conversation, but gradually this once approved order deteriorated into the present monstrosity. It is generally supposed to be a superstitious outgrowth of the Third Order of St. Francis. The season of activity is Lent, and then the weird cries of the men reëcho

through the valley, announcing the flagellations, the crowning with thorns, the crucifixion, and other similar customs. There is a quasi-ecclesiastical division due to these practices, and the padres must be extremely careful in handling the situation.

As I journeyed through the vast territory where the Mexican problem is greatest, I prayed for a religious awakening that would gain in momentum as it reaches the vast plains and isolated districts where priests are handicapped by lack of finance and the people pale in faith beneath the scorching rays of indifferentism. The works already accomplished have elicited praise from every side, but zeal is checked by the demands of a commercial world. The dawn of large activities is upon us in the efforts of the Hierarchy of the United States to amalgamate all mission aid societies, and our hope is high in consequence. More men, like the original seventy-two, will evangelize the neglected districts in our own country, making them missionary centres for the ultimate conversion of the heathen in Fields Afar.

E. J. McGUINNESS,
Field Secretary of Church Extension.

THE MISSION FIELD IN CENTRAL AMERICA.

To the Editor, THE ECCLESIASTICAL REVIEW.

Although I am not a native Central American, I am one at heart after a labor of several years in the education of youth in Salvador. This accounts for my interest in an article which appeared under the title "The Mission Field in Central America", in the ECCLESIASTICAL REVIEW of last February, by Prof. Elbridge Colby. Although somewhat belated a correction of some statements therein seems to me called for, and I wish briefly to give in the following a true presentment of the religious and moral conditions in Central America, in order that the readers of the ECCLESIASTICAL REVIEW may form for themselves a correct judgment of the actual state of the Church in this country. I shall conclude by noting the gifts or qualities the American missionary ought to have, who would think about coming to work in Central America.

I.

The article in question refers to Darien and to Chiriqui, since it speaks of the native tribes confined to Columbia, and on the north does not pass beyond the Bocas del Toro. These are the limits which the writer gives to Central America. But up to the present, and speaking precisely, Central America has not included the Isthmus zone, although the tendency to-day seems to be to consider Panama an integral part of it. At the present writing, by Central America is understood the aggregate of five republics situated north of Panama, a territory which extends from Chiriqui and Bocas del Toro on the south, to Chiapas and Yucatan on the north, with an extension approximately of 170,000 square miles and a population of about five million.

From this it is clear that the article can be applied to Central America only in the sense that it has some points of similarity with the region described. There are some charges made that are disagreeable, but nevertheless true, with regard to certain places, although they are entirely erroneous with regard to others. Furthermore, Central America, as will be shown, is divided into five republics. Each of these has its own particular political and religious features. In general, the conditions in these five republics are better than those in Panama, considering that the territory of the latter country is more sparsely settled. Panama is a new republic and is still in the making, except in the Capital and the Canal Zone.

A more correct appreciation of the Central Americans demands that we make a distinction between the mass of the people and the enlightened and cultured better class.

The people are essentially Catholic. You see it in their almost blind faith in God, a faith that is somewhat tinged with fatalism; you observe it in the expressions that are most common on their lips: *Primero Dios, Que Dios se lo pague, Todo sea por Dios, Buenos dias le dé Dios*, etc.; "God first of all," "May God pay you," "All for God," "May God give you happy days," etc. You see it in their resignation in suffering, in their respect for the clergy and for the things of God, in their somewhat materialized veneration of the saints, in the religious feasts celebrated by them in church and the home, in the resignation with which they die after having received

the last Sacraments, in their spirit of charity and mutual helpfulness: a poor man always finds another poor man to help him and to share his miseries and sufferings.

The people have good hearts and fine sentiments and they sin more through thoughtlessness and weakness than through malice and pride. It cannot be denied that statistics show degrading crimes; that drunkenness, concubinage, and evil living are prevalent. On the other hand, we must remember that liquor constitutes the principal source of national revenue and that justice is slow and venal, so that at times the individual who seeks justice must take it upon himself to obtain it. The majority of crimes are due to the abuse of alcohol.

What people need most of all is religious instruction and education. But priests are few and good priests fewer still. In towns where there is a good parish priest, morality and respect for the law are the order of the day.

Among the educated people there are many very good Catholics; but the majority are indifferent and ignorant in religious matters and find their thoughts engrossed in business and in vice. Systematic opposition to religion hardly exists, because a corrupt man has no force for either good or evil. The practical Catholics could contribute more than they do to public morality; but it is very difficult to organize them, although strong efforts are being made to bring this about.

There is more religion among the women than among the men, because parents are more careful with the education of their daughters. The women support divine worship, the pious societies, and the works of charity, even though they are not always inspired by the true spirit of devotion which results from profound religious convictions.

The religious and moral status of Central America has been made much worse by anti-Christian and sectarian laws. The chief factor in these evils was General Justo Rufino Barrios, who was President of Guatemala from 1871 to 1885. He was a proud and arrogant unbeliever who tried to bring about by force a union of the Central American Republics. He failed in this, but he succeeded in causing a religious persecution. Under his influence, drastic laws against the Church were made in Guatemala, Honduras, and El Salvador. At present, they seem to be experiencing a reaction.

On the other hand, I am willing to believe that the variable character of these people, who pass quickly from a state of exultation to one of depression, is to blame for the success of these political measures. If the clergy and people had been more active and prudent, they would have been able to neutralize more effectively the evil results of these laws.

The reader will not find it difficult to admit that a certain degree of civilization and material well-being is necessary for the practice of the Catholic Faith. The poor peasant who has no suitable clothing with which to appear in public and go to church, remains at home and cannot be instructed in his religion, especially if he does not know how to read. To contract matrimony, it is necessary to fulfill certain legal formalities, to have the will to undertake the matrimonial obligations, and, most of all, to submit to these restrictions throughout life. These formal requisites are not always to be found in poor, illiterate people who are sometimes in ignorance of where they were born and do not know to whom to apply for the necessary documents.

The tropical climate has a weakening effect on both the fibre of the body and the energy of the spirit, and tends to produce an apathetic and indifferent mode of life. These people are capable of anything in a moment of enthusiasm; but when this moment passes, they lose heart and return to their old ways. There is great need of education of the will and strong civic culture. Here and there we find examples of the strong character which we attribute to the ancient Spaniards, but these cases are few and are becoming fewer every day.

Finally, the tropical heat has a tendency to lessen modesty inasmuch as it causes the family to live much out of doors and clad only in light garments.

These considerations seem fundamental to any criterion by which to judge the people of Central America, because, even though moral principles are invariable, we cannot deny that in their application we must take into account social atmosphere, climate, education, and standards of culture and material welfare. With these preliminary observations, we can reach at distinct conclusions concerning the different ethnographical groups represented.

II.

Let me now say something about the moral and religious conditions in each of the Central Republics.

The Republic of *Guatemala* during colonial times and until 1870 was the centre of the intellectual and religious life of the whole of South America. It had good colleges and a Catholic university; there were enough priests, both secular and religious. Since 1870 it has been afflicted by the most violent radicalism. In the month of April of this year a well organized revolution overthrew the government of Estrada Cabrera and we are now hoping for better days. It is worthy of note that the promoter of the liberating movement was Mons. Piñol y Batres.

Some ten years ago, the Apostolic Delegate, Mons. Juan Gagliero, now a Cardinal, proposed the creation of new dioceses, but the government objected. Guatemala forms a single Archdiocese with 2,300,000 inhabitants.

The Seminary is in a dying condition. It has only twenty students, thanks to the evil effects of secular education.

Education is strictly secular. There are serious obstacles at present in the way of private initiative.

The Clergy are few, and at times ill-instructed. There are some foreigners among them, but some of these seek wealth rather than souls.

The Religious are only a relic of what they were before. The Franciscans have a single house and the Dominicans the same. The Lazarists assist the Sisters of Charity, who have three hospitals, two hospices, a central house, and a college.

Of white people, there is a group representing the old nobility and these keep their faith and Catholic customs. The professional or middle class is the most corrupt and anti-religious. There are several Catholic associations, but without liberty they cannot develop.

There are several different tribes of Indians who are quite numerous and have a form of religion mixed with superstitions, although there are some that are good Catholics and lead Christian lives.

Recent years have been made sad for Guatemala by the lack of agreement between the people and the Archbishop, fostered by President Estrada Cabrera. If it is God's will,

the political change will restore to the Church in Guatemala its ancient lustre.

In *Honduras* the state of the Church is most deplorable because of the lack of good priests. The mass of the people are naturally good, simple, and docile. The upper classes are generally indifferent and anti-religious. A Masonic lodge functions openly in Tegucigalpa. Education is strictly secular.

The former government was opposed to the division of the diocese, but finally permitted the erection of the Diocese of Santa Rosa, which is occupied by Bishop Volio de Costa Rica, who is a splendid character. The Bishop of Tagucigalpa is an old man, lifeless, and inactive.

The Seminary in charge of the Lazarists has about ten students.

The Holy See had erected two more dioceses and a Prefecture for the north coast, including the Mosquito Coast Mission, but the government objected. Better times are hoped for.

The secular priests are few and generally ill-instructed. Among the religious, there are the Lazarists who have the Seminary, Capuchins in Comayuagua, and the Salesians who have a small college. The Daughters of Mary, Help of Christians (*Aussiliatrices*) have a splendid college for young ladies, but they have passed through some terrible trials in this establishment.

The two Indian tribes are the Hicaques, in the central part, once evangelized by Father Subirana, and the Mosquitos in the north-west, who are half-civilized. Along the north coast there are negroes and Protestants.

It is not hard to find the reason for the decadence of the clergy. When a poorly-trained priest is given charge of a remote district, far from the vigilance of his prelate and brother-priests, it is easy enough to sink to the level of the people instead of raising them up, and become *sal infatuatum* instead of *lux mundi*. Some may say that there is a lack of good will and of the proper zeal. I would answer that in certain circumstances it is very difficult to maintain one's position, and that these priests are more deserving of pity than of disdain.

The Republic of *El Salvador* with an area of only 35,000 square kilometers, has a million and one-half inhabitants. The state of religion here is more consoling.

There was no objection to the proposal of the Holy See to create new dioceses, so that to-day the capital constitutes an archdiocese and there are suffragan bishops in San Miguel to the east and Santa Ana to the west.

There is a well-organized seminary in San Salvador with thirty students, conducted by the Jesuit Fathers. There is another in Santa Ana and a third has been started in San Miguel. Both of these might well be united with the Seminary of San Salvador.

There are not enough priests for the spiritual necessities of the country, especially in Santa Ana and San Miguel. Most of them are good and hard workers, but some of them are unstable and poorly educated.

In spite of the laws to the contrary, there is a good group of Religious. The Jesuits have the Seminary; the Dominicans a parish; the Lazarists give missions and act as chaplains to the Sisters of Charity; the Josephites and Franciscans have parishes, and the Salesians conduct three colleges. The Sisters of Charity have four hospitals, three hospices, and an asylum. The *Aussiliatrices* have three colleges, the Bethlehemites two, and the Sisters of the Assumption one. The Dominicans and Mesdames of the Sacred Heart also have colleges.

As everywhere else, the white population is mixed good and bad. However, the anti-religious spirit is on the decline. We have a Catholic press and the secular press is tolerant. There are societies for men, confraternities, etc.

Public instruction is secular, but the private schools of the religious are very well attended and great attention is paid to the education of girls.

There are some groups of Indians almost civilized who live in contact with the white people.

The Protestants are attempting to carry on propaganda, but they have been able to win over only a few ignorant people. The missionaries they send from the United States seem to be rather ignorant men.

In *Nicaragua* we enjoy full liberty and the clergy are active and make full use of the favorable political conditions.

President Santos Zelaya kept the Church under oppression for sixteen years till the Conservatives, with the help of the United States, overthrew his tyrannical government. Nicaragua is probably the only country in Central America that has two well-defined political parties, the Conservatives and the Liberals.

There are three dioceses. Managua has an archbishopric with an excellent archbishop in Matagalpa, and there are bishops in Granada and Leon. There is a Prefecture Apostolate in Blue Fields.

In Leon there are enough priests and they are quite capable; there is a shortage of priests in Managua and Granada.

The old seminary of Leon is very well organized, but it has suffered by the creation of two new ones for Granada and Managua. These latter might well be united to the former.

The Jesuits have a church and college in Granada; the Capuchins have two houses; the Salesians a college, and the Christian Brothers have a normal school, public schools and a hospice. The *Aussiliatrices* have two colleges and there are other schools in charge of the Sisters of the Assumption, the Bethlehemites, and the Mesdames of the Sacred Heart.

Education is religious.

The white population is mostly Catholic. The men are well-organized into societies.

There are Indians along the north coast in charge of the Capuchins. There are also negroes and Protestants along the same coast.

The country of *Costa Rica* has only half a million inhabitants, who live in the central part of the Republic. They are the most civilized and of the purest racial stock of any of the Central American people. State and Church maintain cordial relations. There is a Concordat with Rome and the Apostolic Internuncio presides at San Jose. The present representative is Mons. J. Marenco of the Salesian Congregation.

At present there is but one diocese, but it is proposed to create two more, one for the Atlantic and one for the Pacific. The bishop is a German Lazarist, as was his predecessor.

The Seminary is well conducted by German Lazarists.

There are enough priests for present necessities and in general they are well educated, zealous and influential.

The Lazarists have the seminary and some parishes, the Salesians a hospice, and the Capuchins and Dominicans religious houses. The Sisters of Charity have a hospital and hospice and there are also Bethlehemites and *Aussiliatrices* working in the diocese.

The white population is Catholic and well instructed. Great interest is taken in public worship and the churches are artistic. The political contests are very energetic and the clergy take part in them. Among the intellectual class there are some Theosophists.

There are some in the North and South who stubbornly resist civilization. On the Atlantic coast there are many negroes and Protestants.

III.

There is an open field of labor in Central America, for American Catholic missionaries. In this connexion I take the liberty of suggesting some conditions that seem necessary in order that their labors may bear fruit.

The Latin-American mistrusts the political designs of the United States, which he considers a menace to his liberty; consequently the American Catholic missionary must by his conduct show that he is working only for the kingdom of God and the spiritual good of the faithful. He must never allow any suspicion of imperialism to attach to his actions.

The Latin character, especially in the tropics, is quite distinct from the character of the Anglo-Saxon. And you will find more defects and vices, more heart and sentiment, more charity and expansiveness. The people here lack perseverance and stability, but they have noble and heroic inspirations. Consequently religion must adapt itself to these natural characteristics and emphasize external worship while the people are being educated to the interior life. On the other hand, there are groups of men and women who aspire to the higher things of religion, who wish to receive the Sacraments frequently, do good work through pious associations, etc.

It is not really hard to understand the character of the people. It would be a mistake to believe that because these people are somewhat backward they will submit to abuse. Although they are ignorant, they are mild-mannered and wish

to receive courteous treatment to which they respond very quickly. They are easily led, and when the priest gains their goodwill they are very helpful.

Unfortunately they are not punctual and have to be trained to punctuality with patience.

The greatest sacrifice that will be demanded of the American missionary is to renounce the conveniences of life and adapt himself to local circumstances of eating, sleeping, etc. In the cities it is not hard to find all the conveniences one would enjoy at home, but in country places one must make a virtue of necessity and be satisfied with what the people have.

We have known some American priests, filled with zeal, who have done apostolic work in bringing souls to God; and we have known others who reminded us more of Protestant missionaries through the great harm they have done to their flocks. May God will that as the United States has undertaken the commercial conquest of the world, it may also work for the moral and religious conquest of Latin America after the example of Europe which has sent legions of Catholic missionaries for the assistance and edification of the local clergy. This is the best kind of expansion; this is real work for the welfare of the world.

These observations have as their object to make known the conditions of the Church in Central America to the readers of the ECCLESIASTICAL REVIEW. The importance which Central America is now assuming by virtue of its geographical position makes me believe that these notes will not be uninteresting.

JOSÉ MIGLIA.

Santa Ana, El Salvador.

MARRIAGE LAWS IN THE CATECHISM.

To the Editor, THE ECCLESIASTICAL REVIEW.

Most readers will agree with Father O'Gorman's remarks in your last issue regarding the necessity of more explicit statements on the marriage laws in our catechisms. The ordinary pastor is regularly brought face to face with the most surprising ignorance on the part of the faithful in this matter, which has a more or less personal interest for almost everyone. The evil of mixed marriages is a constant theme in the

press and the pulpit; nevertheless few of the laity have anything like an accurate grasp of the Church legislation which must be invoked in one form or other in every case to be dealt with.

Father O'Gorman refers to the presentation of this legislation in Butler's Catechism. The words are, " Not to solemnize marriage at forbidden times, nor to marry persons within the forbidden degrees of kindred, or otherwise prohibited by the Church, nor clandestinely ". Like nearly everything else in Dr. Butler's compendium of theology, there is based on sound doctrine a statement whose words and sentence structure seem intended rather to becloud than enlighten the child learner. The development of this precept in the Revised Butler's Catechism, now in general use throughout Canada, may be suggestive of possible reforms in the enunciation of the Church's precepts. It is as follows:

(6) To observe the laws for marriage.

What are the principal laws of the Church regarding matrimony?

(1) All marriages of Catholics must be celebrated in the presence of the pastor or some priest appointed by him.

(2) The banns must be published three times.

(3) Marriages cannot be solemnized within the forbidden times.

(4) It is forbidden to marry a relative.

(5) It is forbidden to marry a non-Catholic. TEACHER.

BISHOP'S VESTMENTS AT CONFIRMATION.

Qu. Despite the decree published in the July number of the REVIEW to the effect that a bishop is not to wear stole and mitre and carry the crozier when administering Confirmation, the custom is being continued. Should I have advised my Ordinary by showing him the decree, when I saw that he was vesting? The decree reads: " Num unquam Episcopus, stante praesertim consuetudine, v. g. ad Confirmationem sive publice sive privatim ministrandam, aut in processionibus, gestare possit stolam et mitram et pastoralem baculum cum habitu praelatitio? Resp. *Negative,* et serventur Pontificale Romanum, Caeremoniale Episcoporum et Decreta " (p. 34).

Resp. To advise the Ordinary in such matters is reversing the order of ecclesiastical discipline, and might lead to humiliations, not conducive to pastoral sanctification. Moreover,

though the latinity of the document is slightly misleading, the text, if carefully read (as Bishops are apt to read it), will reveal that the stole, mitre and crozier are not the things that are forbidden, but the prelatial vesture in combination with these insignia of liturgical virtue. The stole, mitre and crozier are prescribed by the Pontificale and the Ceremoniale at Confirmation, to which the decree distinctly refers. Our suggestion in such matters is: let the bishops alone to mind their business, unless they commission you to do it for them.

MEDITATION WHEN RECITING THE DOMINICAN ROSARY.

Qu. Will you allow me to express doubt about the decision given in the October issue of the REVIEW (p. 413), "Method of reciting the Rosary"? The Code, Canon 934 ad 2, reads: "sed indulgentiae penitus cessant ob quamlibet additionem, detractionem vel interpolationem." There seems to be two "obs" in the method, viz. "additio" and "interpolatio".

Resp. The "Hail Mary," literally, is not the indulgenced prayer in the case of the Dominican Rosary. The indulgence is attached to the rosary with its five decades when meditation accompanies it. Meditation is usually understood to be mental prayer, if one can make it. But meditation is not necessarily mental. It may be vocal, as in the Holy Hour or in certain forms of retreat. When the Sacred Congregation was asked, "Debetne fieri mentio specialis mysterii in recitatione Salutationis Angelicae, dicendo v. g. post haec verba "ventris tui Jesus" haec alia: "quem concepisti, vel quem visitando Elizabeth portasti," etc. vel "quem peperisti," etc.? the answer was not: "Omittenda sunt haec verba quia sunt interpolatio", but simply: "Sufficit mentalis meditatio eodem tempore quo recitantur Oratio Dominicalis et Angelicae Salutationes." The *sufficit* indicates that if one meditates mentally, he satisfies the obligation. It does not exclude verbal expression of the thought if the practice is helpful to meditation which, *if not made*, causes the indulgences to be lost. The insertion of a few words in the Ave, not made with the presumptuous purpose of adding to the prayer, nor so interrupting it as to divert the mind from the invocation, is in this case not an interpolation but the fulfilment of an obligation in a form that promotes the purpose of the indulgence concession; though there are other (mental) forms.

Ecclesiastical Library Table

PREPARING TO PREACH.

Whether the sermon is to be written out in full or merely sketched after long meditation, some kind of plan is necessary. "Its object is to register the distribution of matter, to fix the order of the composition, and so secure for it a vertebrate and organic unity. It is to stand before the mind and eye of the writer as a reminder of his purpose, and a warning against wavering and aimless digression from it." Thus Father O'Dowd,[1] who counsels preachers to adopt the plan which they find most suitable: "Some will sketch out a few short indications of divisions and subdivisions, others will favor a full synopsis."

Mgr. Meyenberg[2] goes more into detail. He admits that "the different individuality of preachers should be granted its own rights in the elaboration; in a certain sense each one creates his own method of preparation. Yet, in spite of this, a general valuable course of preparation may be planned in great outlines"—and he sets forth the following points:

(*a*) According to the admonition of St. Augustine, God's help should be invoked.

(*b*) Determine the subject of the sermon; define clearly whether it should be treated more didascally than paregoretically. Then write down the subject and the special aim in a clear conception, but be sure to conceive the aim very securely and sharply and enlist in the service of the same all your thinking and labor.

(*c*) Seek the thoughts, write them down, for instance, numerically: they are, as it were, the raw material in the hands of the preacher: *Omnis scriba doctus in regno coelorum similis est patrifamilias, qui profert de thesauro suo nova et vetera* (Matt. 13: 52).

The suggestion to write the thoughts *numerically* is, I think, a striking departure from the usual methods of composition. He continues:

(*d*) Examine the material, classify it, eliminate the superfluous or surplus, determine the parts, then elaborate the sketch in detail, and

[1] *Preaching.* Longmans, 1919, pp. 82, 83.

[2] *Homiletic and Catechetical Studies.* Pustet, 1919, p. 756.

thus create gradually the final disposition. Often the defects of the sketch become more manifest in the execution. Therefore, the preacher need not be over-anxious during the elaboration in regard to each detail of the selected sketch; it should be the staff and support, but not the belt.

(*e*) Write the sermon. The best teacher of homiletic exposition is the pen. . . . .

This method fairly embodies the suggestions of St. Francis Borgia and of St. Alphonsus Liguori in their treatises on preaching. The former thinks of the preacher as having first of all read much and then reflected on the matter of his reading. Boyd-Carpenter thinks that reflection should precede and govern the direction of our reading, for that reflection will show us our needs. Howbeit, the Saint would then have all the matter thus collected put into an orderly arrangement, since a mob of crude thoughts will try both the patience of the hearers and the memory of the preacher. Also:

Either the hearer will not understand what is said, or he will not remember it; and in consequence of want of arrangement of the matter the speaker will neither produce conviction nor move the will. In the creation of the universe and the construction of buildings order is manifest. That by means of preaching the Holy Ghost may dwell in the hearts of the faithful, God (as we picture it to ourselves) created matter devoid of form, and next light and the other things which beautify and adorn matter, until at last He came to the creation of man, and placed everything in its proper place. It is thus in my opinion the preacher ought to act. First let him choose a text, and draw from it the subject and the matter of the doctrine he desires to inculcate; next let him seek out what the holy Fathers have taught concerning it, and, after reflecting on the gospel, let him arrange his matter in good order, and follow out a plan; let him put everything in its proper place so as to satisfy the intellect; moreover, let him have in readiness many commonplaces, a supply of texts, authorities, proofs from reason, metaphors, tropes, figures, examples from Sacred Scripture, facts from history and similes.

Boyle, the Saint's translator, hereupon notes that St. Alphonsus gives similar advice:

Having selected a subject, write down on a sheet of paper the sentiments, motives, similitudes and examples which you have found

in your reading. Then read over the whole, and see to how many points the sermon may be reduced. Next write on a separate sheet the points you have discovered, putting a heading on each. Then note again the matters that bear on each point, and mark them with a number. [Perhaps this thought will explain Mgr. Meyenberg's suggestion to write down the thoughts numerically.] When you perceive that you possess sufficient matter, then arrange in order the authorities, reasons and moral reflections, giving each its own place. Then commence to develop the discourse. — St. Alphonsus, *Instructions for Missions,* ch. vii, sec. i, On Preaching.

The framework or plan of the sermon is thus dependent upon the matter which has been obtained by varied reading. The plan is not an analysis of the text or a growth from it as from a seed that gradually sprouts, grows, bears flower and fruit by an organic process. Rather is it an appropriate peg upon which to hang a logical discourse on the subject suggested by the text.

Mgr. Meyenberg also seems to intimate that the sketch of the sermon should follow rather than precede the numerical writing down of the thoughts. These are to be grouped, perhaps by the logical faculty operative in a trained mind such as that of a young preacher, in an orderly way, and thus finally the sketch is arrived at. He does not suggest any mechanical frame for a sketch.

Mgr. Benson [3] is more specific. "I have come," says Fr. O'Dowd, "into possession of a lithographed copy of some hints for preaching in which Mgr. Benson briefly describes his

[3] In *Hugh: Memoirs of a Brother,* A. C. Benson records of Mgr. Benson in his early Anglican days some interesting details concerning his attempts at extempore preaching (p. 94) and also gives (p. 109) the following pertinent reference to his system of preparing sermons: "I have in my possession hundreds of his skeleton notes. They consist of the main points of his argument, written out clearly and underlined, with a certain amount of the texture indicated, sentence-summaries, epigrammatic statements, dicta, emphatic conclusions. He attained his remarkable facility by persistent, continuous and patient toil; and a glance at his notebooks and fly-leaves would be the best of lessons for anyone who was tempted to depend upon fluid and easy volubility. He used to say that, after long practice, a sermon would fall into shape in a very few moments; and I remember his once taking a carefully written address of my own, summarizing and denuding it, and presenting me with a little skeleton of its essence, which he implored me to use; though I had not the courage to do so. He said, too, that he believed that he could teach anyone of ordinary brain-power and choice of language to preach extempore on these lines in six months, if only he would rigidly follow his method."

own method, which is almost the direct opposite of the one for which I have been pleading. It may be found of use to those who are naturally of his own turn of mind; and some of his suggestions may help them to improve or perfect the method which best suits themselves. I give them here as he wrote them, at the request of some theological students" (p. 107).

"How to Write a Sermon." By R. H. Benson.

"This is my own system."

I. Preach or lecture on *Subjects*, not texts; choose text last, and get the subject in mind so clear that it is possible to state it in one sentence.

E. g. "To Produce Contrition."
"To Explain such and such a Dogma."
"To rebut such and such a charge."

II. Construct sermon on organic system—head, body, tail—thus:

Introduction.
Points I—
II—
III—
IV—
Conclusion.

These "points" are the most important part, and should be done first (not less than two, or more than four—they are the backbone. Each should be capable of statement in one sentence.

III. Construct notes deliberately and slowly, in form the eye can take in at a glance, with small, neat handwriting. Use underlining a good deal, and capital letters—and, at first, coloured inks or pencils. I believe that the memory works much more easily, visually, than intellectually or logically. Use other symbols or devices that catch the eye, and when chosen, use the same in all sermons, *e. g.* square brackets for illustrations.

What follows of Mgr. Benson's "own system" deals largely with his pet views on extempore preaching and does not particularly concern our present purpose. For instance, he would, like John Bright, write the last sentence out in full, or nearly, and stick to it when preaching, lest doubtless he should find "no end, in wandering mazes lost," like Milton's demons that sat on a hill retired and reasoned high of Providence, Foreknowledge, Will, and Fate. For the remainder of his

observations the reader is cordially recommended to consult Fr. O'Dowd's work.

The suggestion for the body of the sermon (No. II above) is simplicity itself. He does not minutely divide and subdivide. That was the method of the older pulpit orators. In France it often resulted, as Cardinal Newman somewhere points out, in three distinct sermons being preached at one time and with one text. The mind of the ordinary layman is apt to be mystified by multiple subdivisions, as his patience is likely to be worn out by the length of time consumed in the process.

This stark simplicity seems to be far removed from the elaborate schemes so painstakingly noted and described by Father Moeslein in his volume on *The Mechanism of Discourses*.[4] Every discourse must begin somewhere, must end somewhere. It must have "a head, a body, a tail". But call its beginning or head an "exordium", its ending or tail a "peroration"; analyze what the exordium and the peroration should artistically accomplish and what relation both have to the body of the discourse; discuss how best to attain the end or aim of the discourse—and simplicity appears to have been overlaid with all the refinements of logic, rhetoric, psychology. The student of homiletics may feel discouraged as he looks at these "Parts of Mechanism" as given by Fr. Moeslein (p. 16):

I. Group: *Cardinal Factors:*
1. The Moral;
2. The Sentiment;
3. The Theme;
4. Balanced Personality.

II. Group: *Cardinal Operations:*
1. The Moralization;
2. The Amplification;
3. The Argumentation;
4. Taste and Tact.

These are general factors in persuasive discourse. But the mystery grows but little less dark when the student looks at the more familiar parts of the structure of discourse:

[4] Chicago, 1915.

III. Group: *The Exordium:*

1. The Text;
2. The Fundamental;
3. The Redition;
4. The Exitus;
5. The Invocation.

IV. Group: *Body of the Discourse:*

1. The Confirmation of the Theme by Argumentation;
2. The exemplification of the Moral by Moralization;
3. The picturing of what is apt to awaken the Sentiment by Amplification;
4. The explaining away (of) difficulties by Refutation.

V. Group: *The Peroration:*

1. The Epilogue, which is a summing-up of the dominant thoughts of the Argumentation of the entire discourse;
2. The Application, which is a reviewing of the salient points of the Moralization;
3. The Appeal, which is the last, and should be the most telling effort of the Amplification.

The Ven. Strambi's different grouping is next given. It has three groups: Exordium, Body, Peroration. The Exordium comprises:

1. The Text;
2. The Fundamental;
3. The Redition;
4. The Exitus;
5. The Theme;
6. The Explanation or Narration;
7. The Division;
8. The Invocation.

Bossuet's (occasional) Method is next given, differing somewhat from either of the above schemata. Fr. Moeslein's work deals "with only one of the main subjects discussed by works on rhetoric and oratory. This subject is the structure or mechanism of discourses. . . . In conducting courses of in-

struction for those whose calling made it necessary to be employed in much public speaking, the writer found their greater difficulty to be, not the getting suitable material in abundance, but in the handling what they had gathered. In conversations with public speakers who were not beginners in the profession, especially clergymen, he was made to realize more, that to the same cause is attributable the unnecessarily protracted labor of turning to account the great amount of knowledge, both professional and collateral, possessed by priests generally"—and so he writes his book to meet this need.

In his Preface[5] to *The Pulpit Orator*, Father Lambing is highly gratified at the clearness of the planning exhibited by all the many sermons in the six volumes of that extensive work: "The theme, the text, the exordium, the division, the proofs from Scripture, the extracts from the Fathers, the illustrations, and the peroration containing the practical conclusion, are so disposed as to be taken in at a glance." While all this is systematic, judicious, instructive, and solid, he is furthermore pleased greatly by the novel, ingenious and striking illustrations. A glance at any of the sermons will exemplify one regular method of planning for the Sunday discourse.

Works on homiletics and on oratorical composition in general are very loath to give one clear example of a plan. A plan "will vary with the ever varying circumstances of the speaker, his subject and his audience, and especially with the end intended, which must regulate all the details of his task," says Fr. Coppens,[6] who advises the pupil to analysis and synthesis of great orations in order to attain facility at planning for himself.

The Rev. M. Bautain advises[7] much meditation of a theme, acceptance and rejection of ideas, grouping of them in their relationships, and so on, around a *main idea*. "Sometimes," he says, "the idea thus conceived is developed and formed rapidly, and then the plan of the discourse arranges itself on a sudden, and you throw it upon paper, warm with the fervor of the conception which has just taken place, as the metal in a

[5] 13th rev. ed. Pustet, 1916.

[6] The Art of Oratorical Composition, p. 92.

[7] The Art of Extempore Speaking, pp. 178-198.

state of fusion is formed into the mould and fills at a single turn all its lineaments. . . . But, in general, one must not be in a hurry to form the plan. . . . The moment you feel that your idea is mature, and that you are master of it in its center and in its radiations, its main or trunk lines, take the pen and throw upon paper what you see, what you conceive in your mind. . . . Nevertheless, beware of introducing style into the arrangement of your plan; it ought to be like an artist's draught, the sketch which, by a few lines unintelligible to everybody save him who has traced them, decides what is to enter into the composition of the picture, and what place each object shall occupy. Light and shadow, coloring and expression, will come later. . . . Make your plan at the first heat, if you be impelled to do so, and follow your inspiration to the end; after which leave things alone for a few days, or at least for several hours."

All of which is not getting us very far forward toward anything specific. But, as the rhetoricians observe, it is impossible to be specific, for plans will vary with occasions, moods, temperaments, aims, and main ideas. Nevertheless, as Fr. Moeslein remarks, most beginners at sermonizing may have many ideas, much material, sufficient learning both professional and collateral, and yet may not understand what to do with the ideas, the material, the learning. Sam Weller was quite facile in oral composition, but he bit his penholder to pulp, grew hot and uncomfortable, and gazed earnestly at vacancy, when he tried to put his thoughts down on paper.

A definite, ready-made framework into which ideas, arguments, illustrations, appeals, and the rest of the oratorical paraphernalia may be fitted is a desideratum with some beginners. Hitchcock[8] comes to their assistance with something clear, definite, suggestive. It is at once a plan and a method, vivid, detailed, picturesque, easily remembered. He gives place, of course, to the inevitable Introduction and Conclusion. In addition to these, there is the Body of the discourse, to be treated in three grand divisions: the work of the Memory, of the Intelligence, of the Will. Each of these three grand divisions is subdivided into three parts—a highly sym-

[8] *Sermon Composition.* Burns & Oates, 1908.

metrical and therefore easily memorized scheme. Reduced to a graphic representation it would look like this:

1. Introduction.
I. Memory..... { 2. Picture. 3. Detail. 4. Scope.
II. Intellect..... { 5. Suggestion. 6. Refutation. 7. Proof.
III. Will..... { 8. Glad Motive. 9. Sad Motive. 10. Grand Motive.
11. Conclusion.

Thus, a Picture is to be painted in words for the contemplation of the congregation (No. 2). Some special Detail thereof is to be pointed out, for development and meditation (No. 3). That detail will suggest something symbolized by it, or the Scope of it (No. 4). Thus far we have operations of the Memory. Now the Intellect begins to work. First, the scope suggests the theme of the sermon, or what is termed the Suggestion (really, the "Proposition", which the writer thought might rather be suggested than formally stated), and we have No. 5. The suggestion (or veiled proposition) is apt to raise up in the minds of the hearers certain objections which perhaps reside in the subconsciousness, and the Refutation (No. 6) attends to these objections. The theme is then proved by the ordinary argumentation (No. 7). Next an appeal is made to the Will, and we have (Nos. 8, 9, 10) the glad, the sad, the grand motives for action.

To each of these eleven points a sheet of foolscap is assigned, the point being written at the top as a title. If a bold, clear hand is used, Hitchcock reckons that the sermon will take about twenty mnutes to deliver. Concerning these points he says:

> Carefully avoid these words in the sermon, that your method may not become evident to anyone who has read of this scheme. Learn them in order, for they form the rational chain, on which the memory sustains the whole theme. The visual memory is also greatly helped, when each of the eleven sections is strictly confined to its page, and written in a plain, bold hand. . . . For longer efforts we make the same preparation, and introduce extempore passages. A long ser-

mon, entirely committed to memory, can hardly fail to become monotonous.

He gives short chapters on each of the eleven points or "sections". As a mechanical device for helping the memory and for suggesting a train of thought or treatment, the scheme appears to be valuable.

Good advice is given by Father Feeney [9] on "how to begin". "Many young writers," he says, "cannot easily determine how to begin. If they had once started, they think they would write fluently, but the difficulty with them is how to start. Let them imagine themselves in the pulpit at the point of their sermon with which they begin to write,—say the proposition. What would they say? Some words will surely occur to them, and in all likelihood they are the best to begin with. Another plan of starting for such writers is to be indifferent about the first sentence or two and to write on with the intention of changing or correcting afterwards, if necessary. Their minds are thus relieved of the burden of reflecting on the propriety of every word they use, and they can give their undivided energy to the plain, unaffected expression of their thoughts and sentiments."

And again: "When you find it hard to make your exposition or enforcement of some truth or duty simple and interesting, imagine yourself trying to bring it home to the most ignorant, dull-witted member of your parish, as you sit face to face with him in your library. Write down every word you would say to him . . . "

Again, if the mind is very torpid and clouded, the "best way for rising above those clouds . . . is to read some book that will have a stimulating, inspiring effect on him—a book that will set him thinking, that will suggest to him noble, beautiful thoughts. Let him read a page or two of such a book; and he must be very dull indeed if, after doing so, he will not find himself able if not impelled to begin to write. Everyone of any literary culture will know what books have the most stimulating effect on him; and he will do well to keep one or more of them by him."

H. T. Henry.

Catholic University of America.

[9] *Manual of Sacred Rhetoric*, pp. 332-336.

Criticisms and Notes.

CONCILIUM TRIDENTINUM. Diariorum, Actorum, Epistularum, Tractatuum Nova Collectio. Tomus VIII: Concilii Tridentini Actorum pars quinta: complectens acta ad praeparandum Concilium, et sessiones anni 1562 a prima (XVII) ad sextam (XXII). Collegit, edidit, illustravit Stephanus Ehses. Edidit Societas Goerresiana promovendis inter Germanos Catholicos Literarum Studiis. Pp. xi—1024.

(Second Notice.)

In our last notice we reviewed the volume of "Epistulae" which refers to the Council during the earlier years (1545-1547). Dr. Buschbell has collected the correspondence of that time in a way calculated to throw fresh light upon the preparatory phases of the Tridentine decisions. The present volume deals with the *Acta* of the final period, namely those of the Pontificate of Pius IV, who closed the sessions of the Council after seventeen years of activity, interrupted by political interference.

Monsignor Ehses, to whom we owe the most important section of the great work of the *Acta* of the Council, and who has spent half a lifetime in gathering and ordering the materials found in the European and especially the Roman archives, was compelled by the cruel exigencies of the war to leave his hospitable quarters near the Vatican. Fortunately he had almost completed the MS. of the present volume. His exile from the Holy City caused him to search for new sources of information in the libraries of Berlin and Munich. Here he found some data the existence of which had hardly been suspected and which added material of considerable value to the documents already in hand. In the *Proœmium* of the fourth volume Dr. Ehses had sketched the conditions under which the Council opened at the end of 1545, and touched upon the futile attempts of Cardinals del Monte, Cervino, and Reginald Pole to interest the ruling princes during the pontificate of Paul III. We do not possess yet parts III and IV of the *Acta* which refer to the transactions of that Pope during the sessions at Bologna, or those of Julius III at Trent. The documents referring to these acts were made inaccessible by the war. The omission has in the meanwhile been supplied with masterly acumen from the *Acta* published by Raynaldus, Le Plat, and Theiner. The portions which are still wanting will be given, it is hoped, by the compiler in the final volume of the *Acta*.

Meanwhile we have here the details of the preparatory work leading to the final sessions of the Council under Pius IV. The first part, under the title of *Acta ante Concilium*, treats of the steps which

the Pontiff took, immediately upon his election, to promote the action of the Fathers and principal directors of the various commissions in bringing the labors of the Synod to a definite conclusion. A large portion of the correspondence and of the *Acta* refers to the interests of the different national agencies within whose domains the decrees were ultimately to be promulgated and made effective. The first solemn convocation under the new pontiff took place on 18 January, 1562. It was the seventeenth session from the time the Council had been first convened in 1545. The material here is chiefly correspondence with the officials of the Synod, the theologians and secular princes interested.

The second part of the volume contains the *Acta Concilii*. These comprise sessions seventeen to twenty-two, held between January and September of 1562. The deliberations of the Fathers turned about the *Index Librorum prohibendorum,* the residential obligations of bishops, and other disciplinary regulations upon which definite laws were to be formulated and approved. The question of the administration of the Holy Eucharist took up a large portion of the discussions. It was to be finally determined whether the Blessed Sacrament should be given to the faithful under one species or under both. The utraquist party was strongly represented, at least in the recognition of the agitation they had caused in the Bohemian and Lombard districts. With this discussion was closely interwoven the liturgical formula of the Mass, and the question of the use of the chalice in general. With the results and the ultimate decisions of the Council on doctrinal grounds the student is sufficiently familiar. What is of chief importance in this connexion is a correct presentation of the documents which show the process of development in the discussions of theologians, to their final conclusions.

It goes without saying that in this as in his former volumes Dr. Ehses follows the indications and copies of Masarelli, or of those who, like Marcus Laureus and Bartholomeus Sirigo, acted as his temporary substitutes as secretary. He omits the orderings of the Kalendaria, as the subject has already been treated in the second volume by Dr. Merkle. But there are, as already intimated, several hitherto unpublished sources, which supplement the accounts of the early reporters of the Council's proceedings.

It is no exaggeration to state that the work of Dr. Ehses and his collaborators, even in its incomplete state, has fully realized if not surpassed the most sanguine anticipations of critical scholars in the field of ecclesiastical history. The hindrances and doubts which in many cases prevented the work of Hergenroether, Hefele, Denifle, and others from going on in its legitimate channels of authentic verification of historical data have been to a large extent removed.

The painstaking studies of the members of the Goerres Society have corrected numerous errors and filled important omissions of those who preceded them in this field, and whose conclusions scholars were inclined to accept as the *Acta genuina* of the Council. The Society has, moreover, supplied additional sources for accurate valuation of the material in theology, in history and in important side-studies, such as biography. To mention but one important result in the branch of hagiography, we find in the present volume more than a hundred letters and important references to St. Charles Borromeo, the Cardinal Secretary and nephew of Pius IV. Charles was not yet ordained to the priesthood; but his training in the law schools of Pavia and his exceptional application had given him at his early age an extraordinary capacity for administration. His correspondence at this time with the nuncios of Spain, France, Germany, and Switzerland, with the Emperor Ferdinand and other important personages, shows a maturity of judgment which appears out of proportion to his age. But he had begun to read Aristotle and the Roman philosophers at thirteen. Here we have the evidence in numerous documents of his superior intellect and capacity for affairs.

In conclusion, we wish to say that the old firm of B. Herder deserves the gratitude of scholars and clerics alike for undertaking the printing and publication of a work which was completed under most harassing difficulties, amidst the privations and distractions of the world war. One has to see the volumes to realize their beauty and the labor required to produce them.

THE LETTERS OF SAINT TERESA. A Complete Edition, translated from the Spanish and annotated by the Benedictines of Stanbrook. With an Introduction by Cardinal Gasquet. Tom. I. Pp. xix, 308. London: Thomas Baker. MCMXIX.

The letters of saints are a far better presentation of their real selves than the reports and records of their doings by those who have had full opportunities to observe their lives whether external or interior. Furthermore, letters of saints are apt to have a more direct influence upon the lives of others who read them than casual outward intercourse with those who seek to reproduce them could effect. St. Teresa herself was moved to seek the beginning of her marvellous contemplative life in the Convent de la Encarnacion at Avila by the reading of the letters of St. Jerome. All her "conceptos del amor di Dios", which are but echoes of the divine Canticle, may be found written in her "cartas" or letters, of which there are some four hundred or more. One wonders how, amid the manifold duties of

her active life, and the hours upon hours of seclusion which she spent in prayer, she could have written so much within the forty-eight years of her religious life. But we have only a portion of her correspondence. Fray Marcos de San Francisco and others who knew, are authority for the statement that many of the saint's letters were destroyed, either from fear of persecution or through carelessness or from scrupulosity, as in the case of St. John of the Cross, because he had guarded them as love-treasures next to the Holy Scriptures. Thus it is thought that only about one-third of the letters are actually preserved.

In English translations we have had Canon Dalton's collection, a considerable addition to those published by Woodhead in 1675; and Father Coleridge, S.J., who, while improving the previous issues in some way, does not print all the letters in full. Under these circumstances we have reason to be especially grateful to the Benedictine nuns at Stanbrook who have undertaken to edit as complete an edition of the letters of St. Teresa as is possible at the present date. These number about four hundred and sixty in all, of which one hundred appear in the present first volume of the collection. The translation is made immediately from the Spanish edition (Madrid, 1881) of de la Fuente. But there are some letters here which are not found in Don Vicente's collection. Such are those newly discovered by Father Grégoire de S. Joseph, besides a fragment of a hitherto unpublished letter in the possession of the Carmelites at Chichester. The volume before us contains the saint's correspondence between 30 December, 1561 and June, 1576. The persons addressed are relatives, clerics and ecclesiastical superiors, princes, like Philip II, religious of her own and outside communities, and, not the least, business people and politicians to whom she was beholden for service or to whom she had to lay down the law. This description of contents sufficiently indicates the interesting quality of the reading matter, which is enhanced by the introductory notes and references made by the scholarly nuns, the whole being done in excellent Victorian English so far as the accuracy of translation allows. The religious of Stanbrook have their own press, and readers of volumes produced at this source will realize why the veteran London publisher reserves all rights of republication. We have already *St. Teresa's Way of Perfection*, the *Interior Castle*, and a melodious translation of her *canciones* and *glosas*.

STATUTA DIOECESANA. Decreta Synodi Dioecesanae Kansanopolitanae Tertiae, die mensis Aprilis 1920 in Ecclesia Cathedrali Immaculatae Conceptionis B. V. M. habitae ab Illmo Thoma Francisco Lillis, D.D., Episc. Kansanopol.

Bishop Lillis departs from the traditional mode of issuing *Statuta Dioecesana,* in a way which contributes very decidedly to the usefulness and practical observance of the laws which the Diocesan Statutes are intended to promulgate and enforce. Whilst the canons are given in Latin, thus pointing to the authoritative source of ecclesiastical precept, those matters in which the law calls for special interpretation and local application are put in plain English, so that there can be no doubt as to their meaning and present purpose. In ecclesiastical legislation the conditions are analogous to those of civil law. Lawyers have their legal terminology and the average layman, though he reads the legal documents in a tongue which he is supposed to understand, often finds himself sorely puzzled without the aid of an attorney to put matters before him in every-day terms. We read the canon law in Latin, but in that language, even if we fully understand it, it conveys a very distant meaning, as though it belonged to another planet. Application is lost in the remoteness. The Bishop of Leeds in England, nearly ten years ago, printed a large part of his Synodal Decrees in English. The English part was not an adjunct, as it often is with us. It belonged to the body of the legislation, could be cited as law, and was to be read as such. This was a decided help to diocesan discipline. The Ordinary of Kansas City proceeds in a similar fashion, though with greater moderation. The chapters dealing with Church Music, Forbidden Societies, Fairs and Entertainments, Personal Gifts to Priests and Inventory of Pastoral Property, Church Accounts, Duties of Church Committees, Forbidden Methods of Collecting Alms for Charities, etc., are so formulated that they become intelligible to those concerned who may not know or relish the Latin. Besides this, there are the things which do not properly come under the head of the law—such as Instructions regarding Forty Hours' Prayer, Defects in celebrating Mass, Ceremonies for the Episcopal Visitation, and the regulations regarding the making of wills, etc. These are found at the end in an Appendix. It would be helpful to dwell on some details of this excellent guide for the diocesan clergy, some of the provisions of which, such as the restrictions on dancing, fairs and amusements, may seem unduly severe to those who have become accustomed to broad measures in the interpretation of liberty and advanced education; but we are obliged to reserve our comments for a later occasion when there is less pressure upon our space.

THE CHRISTIAN FAITH. By Père Suau, S.J. With an Introduction, by C. C. Martindale, S.J. From the French of the second edition. New York: Benziger Brothers. 1920. Pp. 158.

JESUS OF NAZARETH. Who was He? The Answer of History and Reason. Adapted from the Writings of a little-known Thinker. By J. Godfrey Raupert. Boston: Marshall Jones Co. 1920. Pp. 91.

FROM THE TRINITY TO THE EUCHARIST. By Monseigneur Maurice Landrieux, Bishop of Dijon. Translated from the French by Ernest E. Williams. With an Introduction by His Eminence Cardinal Bourne, Archbishop of Westminster. London: Kegan Paul, Trench, Trubner & Company. 1920. Pp. 109.

THE CATHOLIC DOCTRINE OF GRACE. By G. H. Joyce, S.J. New York: Benziger Brothers. 1920. Pp. 267.

Instruction on the truths of religion has always had an attraction for the faithful, not to say the unfaithful. The simple explanation of the Catechism, if done intelligently and therefore interestingly, will often draw more intensively and extensively than the elaborated oration. The demand for such instructions seems to be wider just now than ever before. One reason of this may be that the intellectualism, the science passion of the times has come to embrace the field of religion. Father Joyce explains it by the fact that Catholicism has got hold of the general mind because men see that it has not only withstood the disintegrating force of nineteenth-century scepticism, but has passed out of the recent world crisis, like St. John from the boiling cauldron, *vegetior quam intraverat*. Be this as it may, there is an active demand for solid and up-to-date expositions of the Catholic religion.

It is thought by many, especially those who do not pay close attention to the development of this class of literature, that books of the kind do but successively repeat one the other. Of them, as of the Latin manuals of Scholasticism, it is said, "O, they're all the same; just a series of replicas." And certainly this commonplace observation is justified in not a few instances. On the other hand, there occasionally appear expositions of the faith, as there do of Scholasticism, to which the offhand remark is inapplicable. We might mention as amongst the exceptions Father Scott's *God and Myself*. Naturally the subject matter must be the same or at least closely similar in all such works within their respective fields. And yet the manner and method of presentation of the familiar truths may be so striking in individual cases as to win for them the distinction of a quasi-originality. One notes this in the quartet above.

The first on the list is *The Christian Faith*. Faith is here taken objectively for the aggregate of religious truths revealed by God to His selected human witnesses and committed to His vicegerents in the teaching office. After a preliminary exposition of the nature, reasonableness, and source of the virtue of faith, the author lays down certain basal truths concerning God, and the possibility and fact of revelation. The whole ancient revelation leads up to and culminates in Jesus Christ from whom it flows again in its completed fulness. What we know of this Supreme Teacher—His prophecies, His miracles, and His personal claims; how we know these facts and truths—by tradition, the Scriptures, and the teaching of the "witnesses", the martyrs; what was the teaching of Jesus Christ—what He explained, concerning the world, God, angels, man; what He revealed — the Trinity, Incarnation, Redemption; what He established—the Church and the Sacraments—on these lines the exposition of the Christian Faith proceeds. At first sight they seem obviously familiar. As one follows them, however, they stand out so vivid and so fresh of color as to give one the feeling of rediscovery. The old teachings have not been changed; they have simply been made to remanifest themselves in the vesture in which a skilled artist knows best how to clothe the venerable Truth that it may reveal itself for what, like Beauty, it really is, the ever new.

The book has been translated with singular felicity. Nothing of the Gallic idiom survives, but just the *élan* and the spirit of lofty idealism which is quite the nearest approach in the present case to the truest realism. Perhaps it is an excrescence of this very loftiness which explains one or two superlative statements; as, for instance, where the author says that "St. Mark [1] wrote down exactly *all* [2] that St. Peter remembered of the words and acts of his Lord" (p. 62). We suspect that if this had been done, not only the most synoptical record, but the whole world, would not have sufficed, as St. John with an eloquent hyperbole reminds us, to contain the multitudinous volumes. In passing we might observe, too, that the word "imminent" at page 10 should probably be "immanent".

At one point particularly the second book on the list above supplements the first: namely, touching the argument for the Divinity of Jesus Christ. Mr. Raupert has no doubt selected this fundamental truth of the Christian Faith because his study of the ever-spreading cult of Satanism, disguised as Spiritualism, has taught him that it is precisely this corner-stone of supernatural religion

[1] St. Peter's "dear son".

[2] Italics inserted.

which "the spirits" and their deluded followers are striving to demolish. Christ is God, Christianity teaches. Christ is not God, proclaim the mediums echoing "the new revelation" now again being made to decoy humanity by the intelligences from "the other side". Mr. Raupert has adapted the argument from the writings of "a little-known thinker". The name of the invincible defender of the Faith is not given. That he was or is of France is manifest from the elevation of the thought, its clarity, and unswerving finality. Briefly, the argument runs thus: The *World,* the more enlightened and civilized portion of humanity, *worships,* reveres a crucified Jew as God, the Creator of the world, the Eternal, the Almighty, the Supreme and Final Judge. A *Jew,* the despised of the human race. A *Crucified* Jew, a man who was done to the death of a slave and a criminal. If that Jew was the Son of God, as He claimed to be, the astounding fact is rationally explicable. If He was not, the principle of causality, that every event requires an adequate cause, is disproved, and all philosophy, all science, and the universal conviction of humanity is a delusion. Here again the main lines of the argument are familiar, at least to the Christian apologist. The value of the booklet consists in the wealth of acute argumentation and the rich fund of illustration with which the foregoing outline is worked out and clothed, as it were, with flesh and blood. Very often a priest wishes to place in the hands of inquirers a succinct presentation of the argument for our Lord's Divinity and of the consequent divine origin of Christianity. He has, of course, at command quite a number of books in which this is provided. It is safe to say, however, that he will find none on the whole more satisfactory than the work above.

Supposing the Divinity of the Christian Revelation established as it is done in the two works thus far considered, the exposition of the individual doctrines comes next. In the book third on the list above the Bishop of Dijon presents a brief résumé of the Catholic theology of the Trinity, as that mystery flows, as it were, into the mystery of the Incarnation and fruits into the Eucharist. Were we asked to indicate a successful answer to the quest of faith for intelligence—*fides quaerens intellectum* — we should unhesitatingly point to the book above. The author, it is needless to say, makes no attempt to prove by reason the mysteries of faith. What he essays and what he succeeds admirably, and without exaggeration we might say wonderfully, in doing is to show the analogies which nature, especially human nature, presents to the reflective mind illumined by faith, of the tri-unity of God, the Incarnation of the Word, and the Eucharistic presence of the Word made Flesh. Students of dogma who

are not overly profound, or scholastic, though withal, it may be, eminently positive and empirically critical, are prone to think lightly of the *rationes convenientiae* which the text books append to the elenchus of authoritative testimonies to the various articles of the Faith. St. Thomas of Aquin was not thus minded. He was too keen an observer of the human mind, too profound a psychologist, not to recognize the service of imagery in the teaching of all abstract, including supernatural, that is revealed, truths. Accordingly the *Summa Theologiae* is all abloom with these flowers of the imagination, these natural emblems and symbols of the supernatural. Not a question, hardly an article, in that his master work but furnishes illustrations of the necessity under which the Creator has placed the human intellect *convertendi se ad phantasmata* when it would grasp the supersensuous—a necessity to which it is still more inevitably subject when it attempts to assimilate to its inner life the food of faith. The only difficulty in such case lies in the selection of the more fitting analogy.

French theological writers are noted for their fondness for analogical reasoning. Occasionally they may be fanciful in their selection of the *rationes convenientiae* (though in this respect they are not alone), but for the most part they are illuminative and suggestive. Such a theologian is Mgr. Landrieux. With a profound insight into the theology of the articles of faith he conjoins an accurate and a delicate sense for the reflection of these truths in the visible universe and particularly in man's nature—a faculty which he has perfected by the employment both of the physical sciences and of philosophy. Were more space here at command it might be well to give some proof of the illumination thrown upon the doctrine of transubstantiation by his selected analogies. However, since to do so is not practicable the reviewer must content himself with referring the reader to the text. Priests instructing candidates for admission to the Church sometimes find them holding back when they reach the *mysterium fidei*. "How can this Man give us His Flesh to eat?" they ask with the carnal-minded Jews of Capharnaum. The difficulty here, as in the case of old, is due, at least in part, to illusive images. The imagination is possessed by a misleading "phantasm". With the injection into the neophyte's brain of an image appropriate to suggest the true idea, the apt "species intelligibilis", the obstacle vanishes. In cases of this kind, *From the Trinity to the Eucharist* will prove a serviceable ally. Besides being an exposition of the Faith and consequently informative, the book is for this very reason a practical help in quickening solid devotion to the Eucharistic Presence. It is an intelligently prudent advocate of daily Communion—wise because it founds the holy practice on genuine "wisdom", *scientia divina causarum ultimarum*.

To say that Father Joyce has made the *Catholic Doctrine of Grace* perfectly transparent and therefore quite easy would be to invite disbelief, not to say ridicule. And yet that is what he has succeeded in doing in the volume bearing the title just emphasized. Of course we speak in a relative sense, albeit with some claim to the absolute. He has attained success because, in the first place, he has eschewed the theological controversies on the efficacy of Grace, which, though they have a just claim on the professional student, possess comparatively little value for the laity for whose instruction the book is chiefly intended; and secondly, because he has confined himself principally to an exposition of plain and positive doctrine as it is laid down in the Sacred Writings and the definitions of the Church. From the light here focused on the nature, sphere, springs, channels, divers operations and results of sanctifying grace in the soul of the individual, the Church and the world, perhaps even the student of theology and *a fortiori* the layman will derive fresh illumination on a subject with which he may have thought himself fairly well acquainted.

The exposition might have been made still more lightful by a larger use of the analogies with grace which the world of life suggests. Whatever fault one may find with Drummond's extremely popular book, *Natural Law in the Spiritual World,* the biological analogies he so liberally introduces have brought many souls to realize more vividly the indwelling of the Divine Life. Drummond, it is true, exaggerates the similitudes between organic life and the life of Grace. Moreover, he fails to recognize what is an elementary truth with instructed Catholics, namely, the real distinction and difference between life natural and supernatural. Nevertheless, justly discounting these excesses, illustrations, analogies of the kind are a help to the reflective mind seeking to adjust and assimilate to its natural life and its acquired knowledge the divine food sent to it from on high. Father Joyce, of course, employs analogies *pro nata occasione* and, needless to say, if not so frequently, certainly more accurately and not so luxuriantly as does the Scottish biologico-theologist.

Now that Father Joyce has proved by example that it is not unfeasible to bring one of the most difficult portions of Dogmatic Theology within the comprehension of the average layman, it is to be hoped that he will turn his skilled hand to other departments of sacred science and elaborate a series of monographs which will serve the requirements of the Catholic laity, as the Pohle-Preuss manuals answer the needs of professional students of Dogma.

Literary Chat.

Seumas MacManus has given us another volume of his delightful stories of Irish life. *Top o' the Mornin'* is replete with humor a fine sort of enthusiasm for the old sod, and thoroughly characteristic in its delineations of character as found chiefly in Donegal, although the man from the north of Ireland finds himself at home occasionally in New York or even in the battle for Freedom among the Yankee bloods. The priest figures in some of the stories and adds a harmonious note of realism to the narrative. Our appreciation would lack discernment, however, if we failed to say that the author at times tests the reader's sense of delicacy, and one wishes that some of the humorous touches might have been omitted. (Fred. A. Stokes Co.)

Considerations on Eternity, from the Latin of Jeremias Drexelius, S.J., offers food for meditation. The translation, by Sr. Marie José Byrne, is in harmony with the serious subject, well done in simple English. The editor deserves thanks for procuring the issue of the volume. (Fred. Pustet Co.)

Father Lasance adds to his store of devotional literature a little book intended to make joy in the Lord. Meditations on the art of being religiously happy, together with the formulæ and indulgenced exercises of devotion that help one to remain in the atmosphere of spiritual contentment, form the staple of the pretty book, whose title is *Rejoice in the Lord.* (Benziger Bros.)

Amongst the more important publications unavoidably held over for adequate review in a future number mention should be made in the first place of the *Life of the Right Rev. Edward Dominic Fenwick, O.P.* A pioneer missionary in the present State of Kentucky, and the Apostle of Ohio, Edward Fenwick was the first Bishop of Cincinnati, and the Founder of the Dominican Order in the United States. The author of this instructive and interesting biography, the Very Rev. V. F. O'Daniel, O.P., S.T.M., has spared no pains nor labor to get at the original sources, and to draw his narrative as far as possible therefrom. The consequence is that he has given us what can be trusted to be a reliable portrait of the pioneer bishop in the State of Ohio. If to this first and essential quality of a biography we add that the story is told with dignity as well as grace, we need here and now do no more to recommend the work to the clergy and to all who love to follow the early history of the Church in our Republic as it is summed up in the life of her first missionaries and founders. The work is issued in a neatly printed, well indexed, and befittingly illustrated octavo (pp. 486) at the Dominicana, Washington, D. C., and is on sale by the Pustet Co., New York and Cincinnati. The book makes an appropriate gift token at Christmastide, a purpose which would have been still better subserved had greater care been given to the binding.

Another important book, a review of which has likewise to be deferred, is the Life of *Sister Mary of St Philip* (Frances Mary Lescher). The subject of this biography was born in England in 1825 and died at Liverpool in 1904. One of the leading figures in the world of Catholic education during the second half of the last century, she was for nearly fifty years engaged in the training of teachers at Mt. Pleasant College, which she founded in 1856. It is to her, as the Archbishop of Liverpool observes in his introduction to the present biography, that is due in large measure the present numerical strength of Catholics in England. The same competent authority claims for her that in the greatest crisis through which the Church has passed since the Catholic Emancipation she was the one person whom God seems to have appointed to be the human means whereon in large measure depended the very existence, and especially the development of Catholicity in England during that period of stress and storm. The story of her life thus be-

comes incidentally an integral factor in the history of Catholic education in England.

A great educational leader, Sister Mary of St. Philip was above all a great religious, a worthy daughter of Blessed Julie Billiart. Rather was she a great teacher just because her character had been shaped and her singular talents developed under the religious training of the School Sisters of Notre Dame de Namur. It was fitting, therefore, that a Sister of Notre Dame should tell the story of her life. She has accomplished the task in a manner worthy of the subject. The story will be an inspiration and a stimulus not only to the daughters of Blessed Julie but to all Catholics, religious and lay, who are engaged in the wrok of education. The book appears in a royal octavo (pp. 356), illustrated and indexed, and like the biography noticed above may creditably to donor and donee be set to service during the season of gifts. (New York, Longmans Green and Co.)

The third volume of the *Exposition of Christian Doctrine by a Seminary Professor* (Philadelphia John Joseph McVey), the part treating of *Worship* (Grace, Prayer, the Sacraments, the Liturgy) has, after some inevitable delay due to industrial conditions, just appeared in its fifth edition, revised in accordance with the New Code. The *Exposition* has been repeatedly recommended to the clergy in these pages, so that nothing need further be added concerning this recent, up-to-date revision. The outstanding characteristics which appeal particularly to the priest are the numerous summaries and schematic outlines which make the work an invaluable aid in the preparation of sermons or lectures.

Twenty-five Offertories for the Principal Feasts of the Year have been arranged for voices in unison, with organ, by Joseph Vranken, a well-known writer of Catholic Church Music. (Opus 49. New York. J. Fischer & Brother.) It is a very useful collection of short, melodious pieces, and is designed to meet the varying requirements for good liturgical selections of moderate difficulty. The different numbers have been conveniently arranged in progressive order according to the ecclesiastical year, beginning with the first Sunday of Advent. The work deserves a wide recognition in virtue of its high standard of excellence.

The *O Sacrum Convivium* by L. Viadana, arranged for mixed chorus by Deems Taylor (New York. Fischer & Brother), likewise merits attention. Viadana, a Franciscan monk of the seventeenth century is a name familiar to all students and admirers of the Roman school. His style is freer and lighter than that of his contemporaries, and his works include a large number of Psalms, Masses, and Cantatas. Mr. Taylor's arrangement of the *O Sacrum Convivium* as a mixed chorus is dignified and effective in every respect, and is suitable for a chorus or quartet. It should be sung unaccompanied.

The Bampton Lectures for 1920 were delivered at Oxford by Arthur C. Headlam, D.D. The volume in which they are comprised has recently been issued by Longmans under the title, *The Doctrine of the Church and Christian Reunion* (New York pp. 336). With the (London) *Times* one might commend the book "to the patient study of all, to whatever Christian body they belong, who desire to restore the unity of Christendom", without, however, accepting the verdict of the same literary authority that "no other recent book on the Church and its ministry matches the volume in importance", or that it brings out "dispassionately" or even "clearly" the essential elements of the problems with which it deals.

Waiving the question of dispassionateness, with which it is hard to deal, and not disregard the beam in one's own eye while pointing out the mote in the other man's organ of vision, instances of unclarity are sufficiently manifest and abundant. One passage may suffice. Dr. Headlam asserts that "the Papacy as authority is inconsistent with the very essence[!] of Christianity. . . . The Papacy means and always[!] has meant the promotion of the Christian faith by other than Christian means[!]. That rules

must exist in the Christian community for the regulation of its affairs is a natural and necessary condition of organized life. There were customs in the Apostolic Church. But that is a different thing from imposing on all Christian people laws regulating belief and conduct. That is for the Church to adopt the methods of the State[!]. The growth, no doubt, of Christian influence tends to make the legislature of the Christian state conform to Christian principles; the criminal laws of a Christian state will be different from those of pagans and Mohammedans; but nothing of this sort will justify legislation to promote the spread of Christianity by other than spiritual means, to interfere with the rights of conscience, to restrict freedom of opinion, to oppose Christian principles by force or any other temporal means. Again and again in its history the Papacy has adopted such methods and violated the rules which should guide Christian action. It has always demanded, and continues to demand, temporal power. If the opportunity occurs, it is ready to call in the power of the State to increase its influence. It has often been sullied by allowing persecutions. The same methods and the same conception of Christianity are still present and ready to assert themselves. At the present day the Roman Church puts forward, whenever it has the opportunity, demands which violate the rights of other Christians, and will continue to act as a cause of strife and division" (pp. 194-195).

We find it impossible to comment "dispassionately" on the hopeless confusion pervading this passage. It is hard to realize that it could have emanated either from a Bampton Lecturer or from the Regius Professor of Divinity in the University of Oxford. For the rest, Dr. Headlam's book will interest the present reader chiefly as providing a convenient summary of the views of an eminent Anglican authority on certain problems of early Church history, on the present perturbed conditions of Protestantism generally and of Anglicanism in particular, and finally on the ideas and principles and modes of effecting Christian Reunion. The work might profitably be read in connexion with *The Problem of Reunion* by Father Leslie Walker, S.J., which was recently reviewed in these pages.

Those who have in charge the selection of text books for our Catholic schools need have no trouble in finding a *History of the United States*. The manual thereon by Professor Charles McCarthy of the Catholic University, Washington, would seem to be just what they might be looking for. In range it covers the subject from the semi-legendary visits to our upper shores by the Northmen down to the signing of the Armistice and the Treaty with Germany. Within these two widely separated points of time, it passes over no event of notable historical importance. In manner it is objective and candid. In style it is concise but clear. From a didactic point of view, as regards divisions, arrangements, analyses, questionnaires, maps, illustrations and index, the book is a model class manual. It is published by the American Book Co., N. Y.

The war exercised a speeding-up influence on text book literature. Whether this has been an educational advantage is a matter for debate. That it has given a very decided practical direction to books of the kind is unquestionable. In such a manual as *Everyday Chemistry* by Alfred Vivian, Dean of the College of Agriculture in the Ohio State University, the science of the inorganic elements leads at once into the practical uses of organic chemistry as manifested by animal and plant nutrition, textiles, dyeing, paints, insecticides, soils, fertilizing, and so on.

This manual is followed by a most useful text on *Plant Production* (*Agronomy* by Professors Ransom Moore, and *Horticulture* by Charles Halligan). Both these books will be of service to priests living in agricultural regions, or who have charge of country schools wherein these subjects form part of the curriculum. (New York, American Book Co.)

In connexion with this class of literature mention should be made of

Practical Physics by two authoritative Professors, Henry J. Carhart and Horatio M, Chute. The work comprises, of course, the essentials of the science of the related phenomena of matter and energy, but stresses particularly the practical and most recent manifestations and applications thereof to industrial and everyday life—motor cars, wireless telegraphy (something more on wireless telephony would have been welcome), radium, X-rays, and the rest. Theoretically the work possesses a decidedly educational value and practically it is fairly abreast with the recent applications of energy. (New York, Allyn & Bacon.)

Priests who have occasion to select a book on Biology, whether for their school or for personal reference — a compendium of the science is often serviceable—will do well to consider the *Biology for High School* — the joint work of three competent professors—which has just been issued by Allyn and Bacon (New York). A compact and well-illustrated volume of some six hundred pages, it sums up things most important to know, to do, and to avoid in regard to plant, animal, and human biology. The book is a methodical class manual, sensible in matter and method, up-to-date, practical.

Many of the readers of these pages will be old enough and, it may be trusted, not too old, to remember a book which appeared some twenty-odd years ago entitled *The Workers* (Scribners; two vols.. 1898 and 1899), and which elicited at the time considerable interest. A sort of industrial autobiography, it narrated the experiences of a young man, Mr. Walter Wyckoff, who in preparation for an assistant professorship of Political Economy at Princeton, stepped down from his social position of relative affluence into the ranks of the laboring poor to share their toil and manner of life. Professor Wyckoff wanted to know how the other half lived. He found it out by working at all kinds of jobs, digging, portering, scullering, factoring, logging, farming, and so on; and he told of his experiences in a graphic style, illustrating the text with apt bits of photography. The book was of course not the first of its kind, nor was it the last; but it was remarkable for its sincerity, frankness, and courageous determination on the writer's part to carry out his ideal.

A book of similar import and purpose has quite recently been issued by the same publishers under the title, *What's on the Worker's Mind?* It is written by "one who put on the overalls to find out". The author, Mr. Whiting Williams, left his position as personnel director of the Hydraulic Pressed Steel Company in Cleveland, put on rough clothes and, disguising his name, tried for an unskilled laborer's job. After no little effort he got it in the steel mills. Afterward he worked in the railroad yards, the iron mines, and the shipyards. Daily, at night or in the early mornings, he wrote down his experiences of men and things — his "Buddies", chance acquaintances, landladies, bosses; and the character and circumstances of his work. The whole is a narrative of absorbing interest, a human document reflecting the daily life of the toiler, his feelings and aspirations, sorrows and joy. Mr. Williams deduces from his observations some very sensible suggestions concerning remedies for existing evils and measures for improving not only the conditions of labor but for so increasing its efficiency as to bring about a healthier and more prosperous status of the entire industrial world.

Naturally, of course, records of the experiences of rich men who don the overalls can hardly be divested of a certain sense of unreality. For one to the manor born the sojourn in the worker's tenement must always smack of the stage. Compare, for instance, either of the books mentioned above with *Life Through Labor's Eyes* (London: Sands & Co.), and you will note the difference. George Milligan, the author of this collection of "essays, letters and lyrics from the worker's own point of view", was a dockhand at the Liverpool wharves, but by employing his spare hours he educated himself and gave to the world the remarkable record of impressions just mentioned. While Pro-

fessor Wyckoff and Mr. Williams are undoubtedly sincere. George Milligan gives us the original genuine article.

What Father Cuthbert Knew contains a dozen stories told by the priest to G. V. Christmas, and well worth reading for the suggestions they offer about the life of the soul, especially after death. The little volume ends with "A Vision of the Crib". (B. Herder—Sands.)

St. John the Evangelist is the first of "Princes of his People" in Fr. Martindale's series *The Household of God*. Without being didactic or exegetic in form, it beautifully explains the doctrine of the supernatural life as set forth in the writings of the Beloved Disciple. The matter appeared first in the *Catholic World* and is valuable as spiritual food in its present form. (P. J. Kenedy and Sons.)

If you are casting about for a new book, a fresh and live one, to give to "that boy" at Christmas time or indeed at any other time, you will make no mistake in selecting *The Boy who Looked Ahead* by John Talbot Smith (New York, Blase Benziger & Co.). The boy to whom you give that book will be so inmostly gripped by the opening chapter, the "Rescue", that he will be dead sure that Wawayanda is a genuine redskin, who roamed the valley of the Mohawk in those far-off days ere yet the pale-faces had succeeded with their firearms and firewater in annihilating the native Americans or in driving the surviving remnant toward the setting sun.

Your boy when he gets beyond where Father Fleming rescues the brave from the stake and the flames and finds that Wawayanda is just Eddie Travers the president of the Lookahead Club, will drop the thrill, but all the same his interest has been aroused and he will follow, if less hastily, no less intensely the individual members of that alert organization as they developed into vigorous youth, and splendid types of Catholic virility. The story of the Boy who looked ahead is brightly told; the characters are natural, well drawn and sustained. There is plenty of action, and a healthy moral pervades without dominating it. The book will be liked by boys of thirteen and upward. Priests themselves may find in its pages something permanently worth while apart from the passing pleasure which even old boys get from a genuine boy's story. It may be safe to say that if every parish included in its organization a Lookahead Club the problem of saving the boy would be fairly well solved.

Apropos of the foregoing publication it may be pertinent to announce that a new edition of Father Smith's well-known novel *The Black Cardinal* has just been issued by the same publishers. The book having been previously reviewed *in extenso* in these pages, it will suffice here to have called the attention of readers who are in quest of a good, healthy, worthwhile novel, to the present republication.

As the press is closing on these pages, Father Husslein's recent work *Evolution and Social Progress* is sent us by the publishers, Kenedy & Sons, New York. The book deals with a topic of extreme importance at the present day when sociologists almost without exception are bent on reducing all social beginnings and events to the operation of a so-called law or mechanical process of Evolution. The evolutionary hypothesis rightly interpreted contains, as Father Husslein clearly proves, nothing contrary either to Catholic faith or philosophy. On the contrary, it may be used as an auxiliary of both. Like the author's other books on social problems, his present discussion of evolution is at once informing and appealing. Accurate in its scientific features, it is happily popular in style and manner. The work will be more adequately considered in the January number.

Books Received.

SCRIPTURAL.

THE NEW TESTAMENT. Vol. III: St. Paul's Epistles to the Churches. Part III: The Second Epistle to the Corinthians. By the General Editors. Part IV: The Epistle to the Galatians. By the Rev. Alexander Keogh, S.J., Professor of Church History and Canon Law, St. Beuno's College. The Epistle to the Romans. By the Rev. Cuthbert Lattey, S.J. (*The Westminster Version of the Sacred Scriptures.* General Editors: The Rev. Cuthbert Lattey, S.J. Professor of Holy Scripture, St. Beuno's College, St. Asaph, and the Rev. Joseph Keating, S.J., Editor of *The Month.*) Longmans, Green & Co., London and New York. 1920. Pp. xviii—34 and xvi—85. Price, paper cover, $1.20.

THE SHIP "TYRE". A Symbol of the Fate of Conquerors as Prophesied by Isaiah, Ezekiel and John and Fulfilled at Nineveh, Babylon and Rome. A Study in the Commerce of the Bible. By Wilfred H. Schoff, Secretary of the Commercial Museum, Philadelphia. Longmans, Green & Co., New York and London. 1920. Pp. 156. Price, $2.00 *net.*

PRINCES OF HIS PEOPLE. I. St. John the Evangelist (I). By C. C. Martindale, S.J., author of *On God's Holy Hills, In God's Army,* etc. (*"The Household of God" Series.*) P. J. Kenedy & Sons, New York. 1920. Pp. xiii—144. Price, $1.50; $1.60 *postpaid.*

THEOLOGICAL AND DEVOTIONAL.

MEDICINA PASTORALIS in Usum Confessariorum et Curiarum Ecclesiasticarum. Auctore Ioseph Antonelli, Sac., Naturalium Scientiarum Doctore ac Professore. Vol. I: Summula Anatomiæ et Physiologiæ Humanæ accendunt 94 figuræ et XXV tabulæ coloratæ. Editio quarta in pluribus aucta. Pp. xx—248—XXV. Vol. II complectens: 1° Quæstiones physiologicas de Primo, Quinto et Sexto Decalogi Præceptis; 2° De Sacramentis Baptismi et Matrimonii; 3° De Præceptis Ecclesiæ super abstinentiam et ieiunium et 4° de iis, quæ referuntur ad graviter ægrotantes, moribundos et mortuos. Editio quarta in plurbus aucta. Pp. 638. Vol. III complectens: Constit. Bened. XIV "Dei miseratione" et instructiones SS. Congregationum Concilii et S. Officii in causis nullitatis Matrimonii rati et non consummati nec non tria specimina Causarum Matrimonialium. Editio quarta. Pp. 209. Fridericus Pustet, Romæ, Ratisbonæ, Coloniæ Agrippinæ, Neo-Eboraci et Cincinnati. 1920. Pretium, 80 *L.*

A MAN WHO WAS A MAN, ST. JOSEPH. By Michael A. Kelly, S.T.L., Ph.D., of the Congregation of the Holy Ghost. The Paraclete Publishing Co., Cornwells Heights, Pa. 1920. Pp. 157. Price, $1.50.

REJOICE IN THE LORD. Happiness in Holiness. A Book of Reflections and Prayers. By the Rev. F. X. Lasance, author of *My Prayer Book,* etc. Benziger Brothers, New York, Cincinnati, Chicago. 1920. Pp. xxv—505. Price, $2.00.

CONSIDERATIONS ON ETERNITY. From the Latin of Jeremias Drexelius, S.J. Translated by Sister Marie Jose Byrne. Edited by the Rev. Ferdinand E. Bogner. Frederick Pustet Co., New York and Cincinnati. 1920. Pp. 208.

THE PATH OF GOODNESS. Some Helpful Thoughts on Spiritual Progress. By the Rev. Edward F. Garesché, S. J. Benziger Brothers, New York, Cincinnati and Chicago. 1920. Pp. 164. Price, $1.50; $1.60 *postpaid.*

MARY THE MOTHER. Her Life and Catholic Devotion to Her. By Blanche Mary Kelly. Litt.D. With Foreword by the Rev. John J. Wynne, S.J. Encyclopedia Press, Inc., New York. 1919. Pp. viii—142.

STATUTA DIOECESANA. Decreta Synodi Dioecesanae Kansanopolitanae Tertiae. Die 20. Mensis Aprilis 1920 in Ecclesia Cathedrali Immaculatae Conceptionis B.M.V. Habitae ab Illmo ac Revmo Thoma Francisco Lillis, D.D., Episcopo Kansanopolitano. Abbey Student Press, Atchison, Kansas. 1920. Pp. xix—111.

FROM THE TRINITY TO THE EUCHARIST. By Monseigneur Maurice Landrieux, Bishop of Dijon. Translated from the French by Ernest Williams. With an Introduction by His Eminence Cardinal Bourne, Archbishop of Westminster. Kegan Paul, Trench, Truebner & Co., London; B. Herder Book Co., St. Louis. 1920. Pp. 109. Price, $1.30.

THE CHILDREN'S BREAD. Part I: Holy Mass and Communion. By Father W. Roche, S.J. Hymns by Father J. W. Atkinson, S.J. Illustrations by T. Baines, Jun. Music by Sinclair Mantell. Longmans, Green & Co., London and New York. 1920. Pp. 96.

THE SACRED HEART AND MINE IN HOLY COMMUNION. Being Thoughts drawn from the Titles of the Sacred Heart and the Writings of Saint Margaret Mary Alacoque. By Sister Mary Philip, of the Bar Convent, York. Preface by Mother M. Loyola. P. J. Kenedy & Sons, New York. 1920. Pp. x—81. Price, $1.10; $1.15 *postpaid.*

TEACHING FOR GOD. By Edward F. Garesché, S.J., author of *Your Interests Eternal, A Vade Mecum for Nurses,* etc. Loyola University Press, 1076 Roosevelt Rd., W., Chicago. 1917. Pp. 47.

PHILOSOPHICAL.

EVOLUTION AND SOCIAL PROGRESS. By Joseph Husslein, S.J., Ph.D., Associate Editor of *America;* Lecturer on Industrial History, Fordham University School of Social Service; author of *Democratic Industry, The World Problem,* etc. P. J. Kenedy & Sons, New York. 1920. Pp. 287. Price, $1.75; $1.90 *postpaid.*

JESUS OF NAZARETH. WHO WAS HE? The Answer of History and Reason. Adapted from the Writings of a Little-Known Thinker. By J. Godfrey Raupert. Marshall Jones Co., Boston. 1920. Pp. 91. Price, $1.50.

THOUGHTS AND MEMORIES. By the Rev. Henry E. O'Keeffe, of the Paulists. The Paulist Press, 120 W. 60th St., New York. 1920. Pp. 197. Price, $1.25.

YOUR BIGGEST JOB. SCHOOL OR BUSINESS. Some Words of Counsel for Red-Blooded Young Americans who are Getting Tired of School. By Henry Louis Smith, Ph.D., LL.D., President of Washington and Lee University. D. Appleton & Co., New York and London. 1920. Pp. xi—79. Price, $1.00 *net.*

HISTORICAL.

SISTER MARY OF ST. PHILIP (Frances Mary Lescher), 1825-1904. By a Sister of Notre Dame. With an Introduction by His Grace the Archbishop of Liverpool. With illustrations. Longmans, Green & Co., London and New York. 1920. Pp. xv—342. Price, $6.00.

THE STORY OF THE AMERICAN RED CROSS IN ITALY. By Charles M. Bakewell. Illustrated. The Macmillan Co., New York. 1920. Pp. xi — 253. Price, $2.00.

MISCELLANEOUS.

THE CATHOLIC DIARY FOR 1921. Edited by a Priest. (*The Angelus Series.* Thirteenth year of issue.) Burns, Oates & Washbourne, London. Pp. 400. Price, *net:* cloth, 2/–; leather, 4/–.

WHAT FATHER CUTHBERT KNEW. By Grace V. Christmas. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis, Mo. Pp. 197. Price, $1.25.

ADAM OF DUBLIN. A Romance of To-Day. By Conal O'Riordan ("Norreys Connell"). Harcourt, Brace & Howe, New York. 1920. Pp. vi—340.

REGENSBURGER MARIENKALENDER FUER DAS JAHR, 1921. Sechs und Fuenfzigster Jahrgang. Frederick Pustet Co., New York und Cincinnati. 1920. Seiten 143.

INDEX TO VOLUME LXIII.

Ablution, when binating, 193
Aeroplanes, blessing, 40
Agius, Fr.: conscience states, 481
Ale or miracle play, 168
Altar, privileged, for priests in Holy Name Society, 281
Altered hymns, 312
Amber Witch: P. Meinhold, 141
American neo-realists, 540
Architect, for church, 379
Arminio, Fra: Deterioration in Sanctuary, 597
Arms: of Our Lady, 586; of St. Charles, 471
Asceticism and Mysticism, 577
Augustine, Fr.: clerical aid funds, 54
Aviators, patron of, 40, 420
Baldwin, T. P.: Our Lady's Arms, 586
Bandini, Fr.: Mass bequests, 289
Bantu language, 456
Baptism of St. John, 10
Barry, Fr.: warning sick of death, 126
"Bebaios", 9
Beeswax candles, 597
Benedict XV: Bible Study, 562; Mysticism, 575
Benson: on preaching, 657
Bequests for Mass: California, 289; obligation, 294. (See *Mass*)
Bible: and St. Jerome, 562; English versions, 519; in Catholic life, 562; Societies, organization, 575
Bird in architecture, 21
Bishop: parish registers, 80; support of clergy, 54, 287; vestments, 34, 40, 71, 501; vestments at Confirmation, 652
Bride, pastor, 417
British Columbia: church tax, 353
Bruehl, Dr.: modern philosophy, 194, 535; neo-realism, 535
Burial service in English, 411
Candles for church use, 597
Canon: and civil law, 460; parishes in U. S., 337; No. 1116, legitimizing, 504
Carroll, Fr.: on literary priest, 1
Catechism: marriage laws, 651; new universal, 70
Catholic: mission literature, 449; schools, non-Catholic pupils, 71
Censure: Masonic fraternities, 416
Ceremony: definition, 153
China Mission, American, 46, 182, 206, 402, 509
Choir of mixed voices, 125
Christmas: midnight Mass, 421; St. Anastasia, 583
Church: and State, 351; and State law, 460; finance, 349; music, 113; support, 44
Clergy, see *Priest*
Clerical aid funds, 54, 287
Coat of Arms: Archbishop Dowling, 40; Bishop Drumm, 41; Bishop Kelly, 43; Bishop O'Hare, 43
Code, and civil law, 460
Collections for church, 44
Commandments of Church, 415
Communion: before high Mass, 192; before Mass, use of chasuble, 193; for indulgence, 66; midnight Mass, 421; outside Mass, 406; priest's sanctification, 470; punctuality of weekday Mass, 362
Community life of clergy, 399
Confession for indulgence, 64
Confirmation: bishop's vestments, 652
Congregational singing, 120
Congress: church music, 113
Connell, Fr.: on our Lord's experiential knowledge, 87
Conscience: pathological states, 481
Contracts: canon law, 462
Costa Rica: Catholicity, 649
Creation and evolution, 532
Credentials of Christianity, 93
Cross, sign of: origin, 273
Crozier indulgences: priests in Holy Name Society, 283; to whom given, 191
Crucifix: oldest mentioned, 276
Culemans, Fr.: mission literature, 449; sanctuary lamp, 181
Death: warning sick, 126
Devotions: Religious Orders, 284
Diocesan aid society, 54, 287
Disabled priest: support, 54, 287
Discernment of spirits, 484
Disparitas cultus, Canon 1116, 504
Divination: St. Thomas, 231, 237
Dobree, L.: on church guardian, 165
Dove, in symbolism, 30
Dowling, Archbishop: arms, 40
Drumm, Bishop: arms, 41
Eagle, in folklore, 26
Easter: new calendar, 70
Election of religious superior, 498
Electric light, sanctuary lamp, 181
El Salvador: Catholicity, 648
Encyclical on Bible, 562
English, at burial service, 411
Epiphany, once Christmas, 583
Episcopal vestments, 34, 71, 501, 652
Evil: problem of, 263
Evolution of species, 532
Faber, Fr.: true poet, 313
Faculties: indulgenced blessings, 75; blessing beads, 191; to absolve Masons, 416
"Faith of our Fathers": 312
Finances of parish, 44

Flying machine, blessing, 40
Ford Fr.: American Mission in China, 46, 182, 296, 402, 509
Forty Hours', on Whit-Sunday, 78
Franciscan Legate to Tartars, 491
Freemasons: censure, 416
Funds for disabled priests, 54, 287
Funeral service in English, 411
Future life: doctrine, 253
Gearin, Fr.: on canon 1116, 504
Ghosts, real, 228
Golden Horde: legate, 491
Gregorian: chant, its spirituality, 270; school of chant, 113
Guardian of church goods, 165
Guatemala: Catholicity, 646
Hassett, Mgr.: parish organized, 373
Henry, Mgr.: altered hymns, 312; preparing to preach, 651; sermon material, 305; sermon-titles, 199; sermon note-books, 422
Heraldic arms: Our Lady, 586
Heraldry of Jesuits, 302
Hettwer, Fr.: clerical aid, 287
Higher criticism of Bible, 141
Holy Name Society: priest member, 281
Homes for disabled clergy, 59, 287
Honduras: Catholicity, 647
Horsham: arms of Our Lady, 586
Housekeeper, priest's, 158
Hymns, altered, 312
Hysteria and conscience, 481
Immortality: doctrine, 253; of soul, 227
Indulgences: conditions, 60; crozier, by priests in Holy Name Society, 283; faculties to bless indulgenced articles, 75
Inerrancy of Bible, 570
Insurance society: priests, 287
Intention, for indulgences, 61
Jesuit heraldry, 302
Job: why innocent suffer, 264
John Carpini Papal Legate, 492
Just and sinner, in this world, 264
Kansas: Mexican settlements, 392
Kelly: Bishop, arms, 43; Fr., on plain song, 270
Kienberger Fr.: priest and Mass, 466
Lamp sanctuary: electricity, 181
La Rose, P. de C.: coats of arms, 44
Latin-American Catholicity, 642
Law, civil, and Christianity 352
Learning: priest's, 1
Legitimate offspring: canon 1116, 504
Lessons: responsories, 188
Lie: intrinsic malice, 531
Literary sense: priest's, 1
Liturgy: in city parish, 359; in English 411
Lodge, Sir Oliver: spiritualism, 248
Loreto, Lady of: patron of aviators, 420
Loughnan, Fr.: mysticism, 575
Marriage: catechism revision, 651; legitimizing, 504; pastor of bride, 417
Martha, priest's housekeeper, 158
Maryknoll Mission Letters, 46, 182, 296, 402, 509
Mass: bequests in California, 289; by heretical priest, 531; Communion before High, 192; Communion outside, 406; disposition of ablution, 193; essence of sacrifice, 545; obligation from bequest, 294; obligation of, *pro populo*, 341; priest's punctuality, 362; priest's sanctification 466; *pro populo*, in missions, 389; *pro populo*, transferred, 292; St. Anastasia at Christmas, 583; thurification at pontifical, 500; transfer of stipend, 414
Materializations of dead, 246
McGuinness, Fr.: U. S. Mexicans, 639
McMahon, Dr.: parish organization, 358
Meditation: during Rosary, 413, 653; of ex-Prelate, 134
Meinhold's Amber Witch, 141
Mental depression: disease, 489
Metlake, G.: on St. Virgil, 13
Mexican settlements in U. S., 391, 639
Meyer, Fr.: on church support, 44
Midnight Mass at Christmas, 421
Miglia, Jose: Central America, 642
Minor: contractual capacity, 462
Miracle or ale play, 168
Missions: Central America, 642; literature, 449; Mass *pro populo*, 389; Mexicans, 639
Mitre, episcopal, 34, 40, 71, 500, 501
Money-getting devotions, 367
Music, of church, 270
Mutes: indulgenced prayers, 67
Mysticism: study, 575
Neo-realism, exponents, 535
Nicaragua: Catholicity, 648
North Dakota, parishes, 388
Notes for sermons, 422
Nuns, see *Religious*
Occultism and the Church, 225
O'Gorman, Dr.: Church precepts, 415
O'Hare, Bishop: arms, 43
Opus S. Petri, approved, 178
Oriental origin of sign of cross, 273
Our Lady: arms, 586; of Loreto, Patron of Aviators, 420
Our Lord's experiential knowledge, 87
Palestine: St. Jerome, 562
Paranoia: suspiciousness, 485

Parish: canonical, in U. S., 337; development, 361; devotional life, 367; horarium, 361; in Central Pennsylvania, 373; in North Dakota, 388; liturgical life, 359; need of school, 385; organization, 358, 373; quasi-, erection, 396; registers, bishop, 80
Parish priest, see *Priest*
Pastor, see *Priest*
Pathology and conscience, 481
Pelican, in sacred lore, 27
Penal law: obligation, 507
Penance: history, 431
Philosophy, modern, 194, 535
Physical training in school, 387
Plain song: its spirituality, 270
Pope, Fr.: spiritualism, 225
Positivist School in England, 259
Prayerbooks, Catholic, 419
Prayers, for indulgences, 62
Preaching, see *Sermons*
Precepts of Church, 415
Prefectures: quasi-parishes, 396
Prescription in law, 464
Priest: Bible study, 562; community life, 401; duty to warn sick of death, 126; his housekeeper, 158; institute for formation and sanctification, 399; literary sense, 1; Mexican settlements, 391; parish horarium, 361; "permeation" of clergy, 370; Mass and personal sanctification, 466; privileges as member of Holy Name Society, 281; "propter homines", 362; relief funds, 287; "sponsae parochus", 417; study of mysticism, 578
Printed word and missions, 452
Psychopathy: scruples, 481
Punctuality: parish horarium, 361
Raven, in folklore, 28
Realism: English and American, 537; in modern philosophy, 194, 535
Reëlection of religious superior, 498
Relief society for priests, 54, 287
Religious: diocesan tax, 57; orders, devotions, 284; repeated election of superiors, 498; rochet, 40, 71
Responsories after Lessons, 188
Restitution: income tax, 507
Retreat for priests' housekeepers, 165
Reims and other Bibles, 519
Rickaby, Fr.: future life, 253
Rite: definition, 153
Ritual, in English, 411; Roman, its scope, 151
Rochet, privilege to wear, 40, 71
Roman: institute for sanctification of clergy, 399; or Justinian law, 461; Ritual, its scope, 151
Rosary: faculty to bless, 191; feast of Most Holy, 40; meditation, 653; method of saying, 413
Rubrics: definition, 155
Ryan, Archbishop: preacher, 308
Sacred Heart devotion, 533
Sacrifice, Mass: essence, 545
Saint: Alphonsus, on preaching, 655; Anastasia, Christmas, 583; Augustine, spiritualism, 231; Boniface in Bavaria, 14; Charles Borromeo, arms, 471; Francis, on preaching, 655; Jerome, Bible study, 562; Jerome, triduum, 634, 638; Michael, titular Office, 78, 303; Thomas, on divination, 231, 237; Virgil, Geometer, 13
Sanctuary: reverence, 597; lamp, electric light, 181
Sandalgi, Fr.: Franciscan Legate to Golden Horde, 491; on Oriental origin of cross, 273
Scapulars, five, investing, 81
Schaefers, Fr.: Mexican settlements, 391
Schola cantorum, 119
School: in every parish, 385; physical training, 387
Schulte, Fr.: Roman Ritual, 151
Scripture: St. Jerome, 562
Scruples: physical causes, 481
Sermon: books of, use, 6; courses recommended, 383; good English, 3; material, 305; need of asceticism, 578; preparation, 655; note-books, 422; titles, 199
Sheahan, Fr.: English Bible, 519
Sign of cross: origin, 273
Single tax, on churches, 353
Sisters, see *Religious*
Slater, Fr.: canon and civil law, 460
Solesmes School of Chant, 118
Sovietism and Socialism, 438
Spiritualism and Church, 225
Spirituality of plain song, 270
Spirit world: meaning, 234
Sponsae parochus, 417
Stipend: case of bination, 292; Mass *pro populo*, 293; see *Mass*
Stole, in preaching, 303
Stoll, Fr.: indulgences, 60
Sunday: priest's duties, 372
Support of church, 44, 349
Suspiciousness, or sensitiveness, 485
Swallow, a sacred bird, 22
Symbolism, ecclesiastical, 21
Tartars: Papal Legate, 491
Tax: restitution, 507
Taxation of church property, 352
Theology, recent, 83, 531
Thurification at pontifical Mass, 500
Toties quoties indulgence, 63
Trent, Council: history, 542
Triduum, St. Jerome, 634, 638
"Ut Christo intenderent", 9
Vancouver: church taxation, 354
Vestments, episcopal, 34, 71, 501, 652
Vicariates: quasi-parishes, 396

Visit to church: indulgence, 68
Vocations: promotion, 399
Warning sick of death, 126
Wax candles for church, 597
Wehrle, Bishop: on parishes, 388
Whit-Sunday: Forty Hours' Adoration, 78
Will power: cultivating, 484
Wine: kinds and uses, 134
Witch of Endor: comment, 244
Wood, Fr.: church finance, 44, 349
Wren, in folklore, 25
Writing: priest's, 2

BOOK REVIEWS.

Adventures Perilous. Gerard:— 210
Anaphora. Cagin:— 317
Art of Interesting. Donnelly:— 553
Ayrinhac: Penal Legislation 95
Belloc: Europe and Faith 444
Beveridge: Marshall 107
Billot: La Parousie 209
Brabant, Father. Van der Heyden:— 320
Buschbell: Concilium Tridentinum 542
Canticle, Sermons. St. Bernard:— 433
Catholic Student. Hickey:— ... 213
Christian Faith. Suau:— 669
Clifford: Logic of Lourdes 334
Council of Trent. Ehses–Buschbell:— 542, 665
Credentials of Christianity. Scott:— 93
d'Alès: Dictionnaire apologétique 550
Dante. Slattery:— 325
de la Porte: Retraites du Clergé. 207
De Smet: Praxis Matrimonialis.. 324
Dictionnaire Apologétique. d'Alès:— 550
Divine Office. Quigley:— 323
Donnelly: Art of Interesting 553
Doyle, Father. O'Rahilly:— ... 320
Ehses: Concilium Tridentinum 542, 665
English Catholics. Pollen:— ... 326
Ethics. Hill:— 547
Eucharistia. Cagin:— 317
Europe and Faith. Belloc:— ... 444
Eymieu: Croyants dans Science.. 212
Fanfani: Jus Religiosorum 551
Foundation of Morality. Slater:— 93
Franciscans in England. Steck:— 100
Gasquet: English College 99
Gerard: Adventures Perilous ... 210
Geschichte d. d. Volkes. Michael:— 103
Goodier: Jesus Christ 335
Greunder: Experimental Psychology 216
Hickey: Catholic Student 213
Hill: Ethics 547
Hunter Blair: Memories 104
Indian Abbey. Rickaby:— 211
Ireland. Russell:— 445
Joyce: Doctrine of Grace 669
Jus Religiosorum. Fanfani:—.. 551
Kansas City: Diocesan Statutes.. 668
Kuenzel: Low Mass 214
Kyle: Moses and Monuments ... 98
Landrieux: Trinity to Eucharist. 669
Lamiroy: Essentia SS. Missae... 545
Leamy: Moods and Memories ... 557
Lourdes. Clifford:— 334
Marshall: Beveridge 107
Mass, Essence. Lamiroy:— 545
Mass, Ceremonies. Kuenzel:— .. 214
Mathis: Hebrew 9:1 552
Matrimonial Practice. De Smet:— 324
Matrimonii, Forma— Wouters:— 554
Maturin, Father— Ward:— ... 101
McLachlan: St. Luke 96
Medley of Memories. Blair:—.. 104
Mereto: Red Conspiracy 438
Michael: Geschichte d. d. Volkes. 103
Moses and Monuments. Kyle:— 98
Nurses. Spalding:— 216
O'Brien: Medieval Economic Teaching 435
O'Rahilly: Fr. William Doyle .. 320
Parousie. Billot:— 209
Penance, History. Watkins:— .. 431
Penal Legislation. Ayrinhac:—.. 95
Pilgrim Fathers. Usher:— 221
Pollen: Catholics under Elizabeth 326
Quigley: Divine Office 323
Raupert: Jesus of Nazareth 669
Red Conspiracy. Mereto:— 438
Religion and Culture. Schleiter:— 218
Retraites du Clergé 207
Retreat Companion. Thuente:—. 207
Retreat, Religious 207
Reunion. Walker:— 326
Rickaby: Indian Abbey 211
St. Bernard: Sermons on Canticle 433
St. Luke. McLachlan:— 96
St. Teresa: Letters 666
Schleiter: Religion and Culture.. 218
Science, part des Croyants. Eymieu:— 212
Scott: Credentials of Christianity 93
Slater: Foundation of Morality.. 93
Slattery: Dante 325
Sole: De Delictis et Poenis 435
Sovietism. Walling:— 438
Spalding: Talks to Nurses 214
Spiritualism, dangers. Thurston:— 220
Statuta Dioecesana: Kansas City. 668
Stoddard: World Supremacy 438
Suau: Christian Faith 669
Thuente: Retreat Companion ... 207
Thurston: Dangers of Spiritualism 220
Van der Heyden: Father Brabant 320
Walker: Problem of Reunion.... 326
Walling: Sovietism 438
Ward: Father Maturin 101
Watkins: History of Penance.... 431
Wouters: Forma Matrimonii 554

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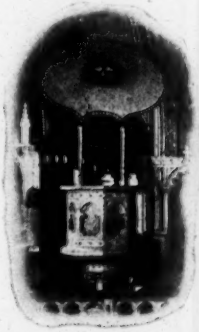

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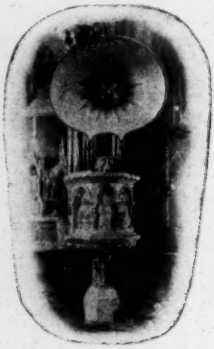

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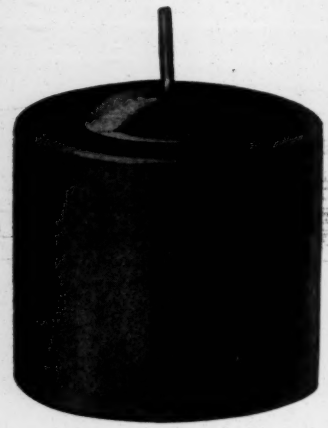

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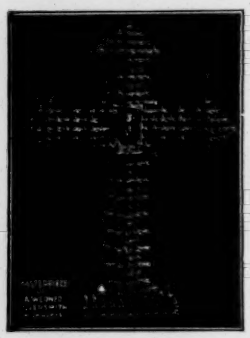

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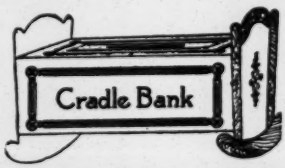

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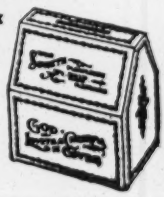

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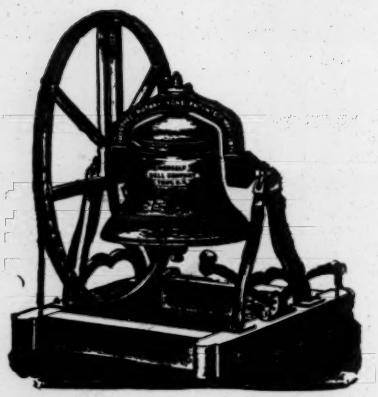

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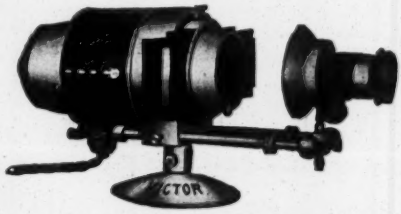

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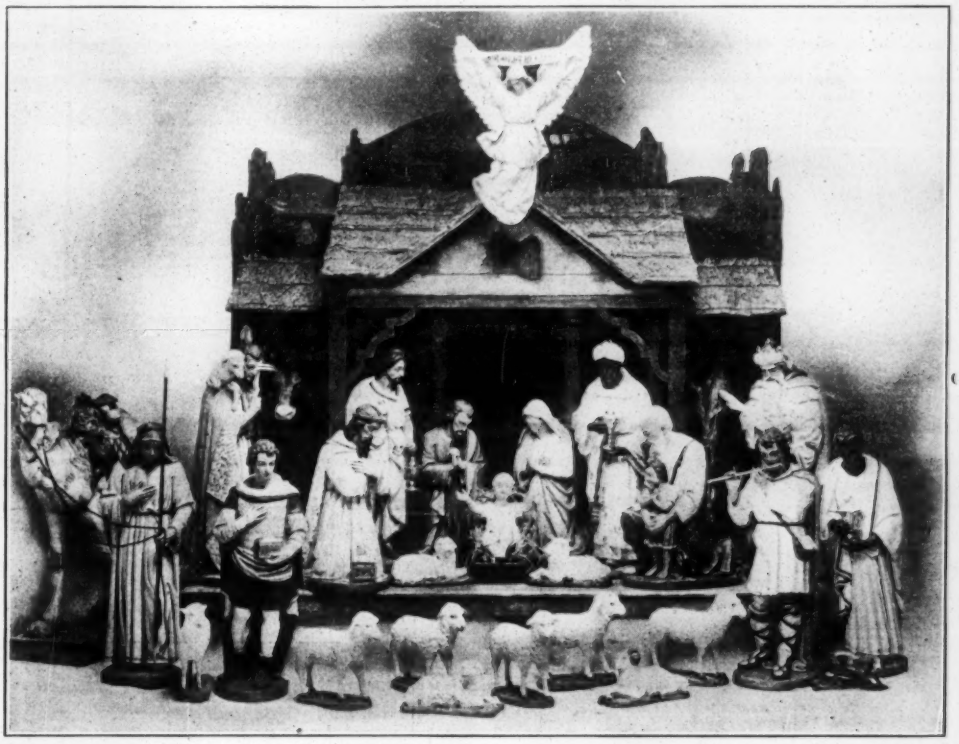

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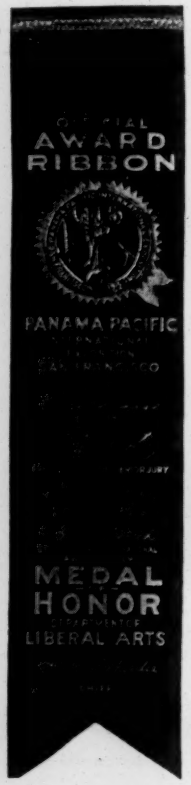

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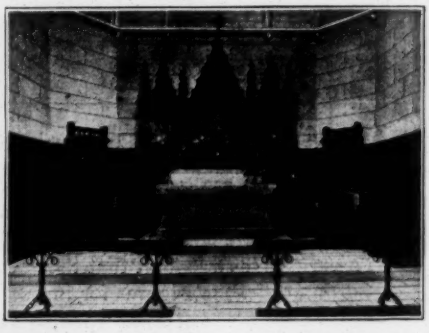

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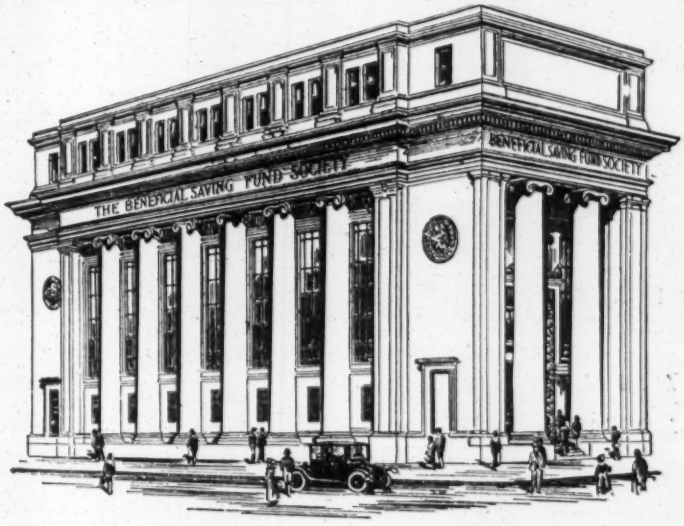

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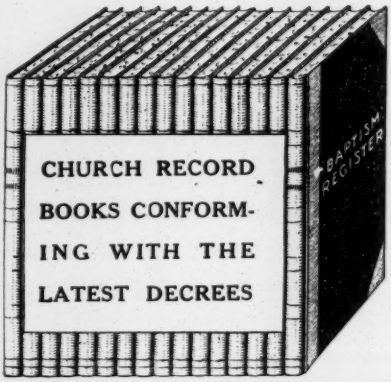

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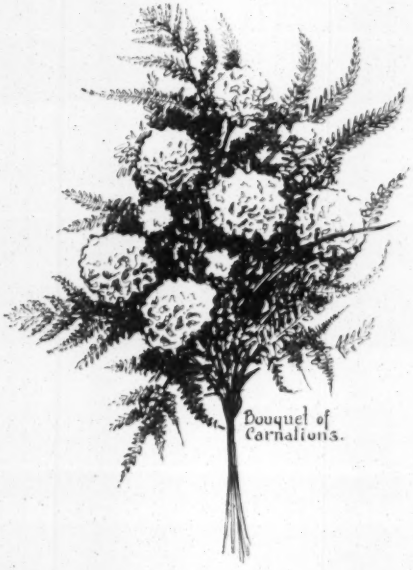

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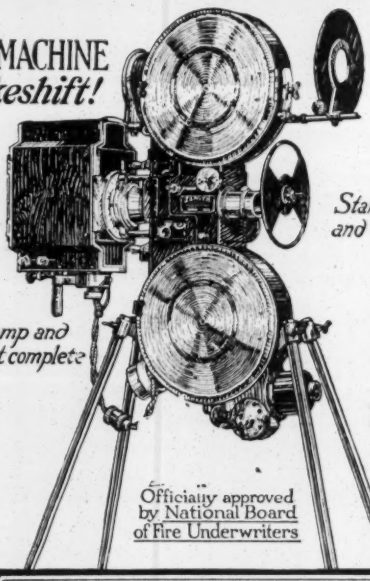

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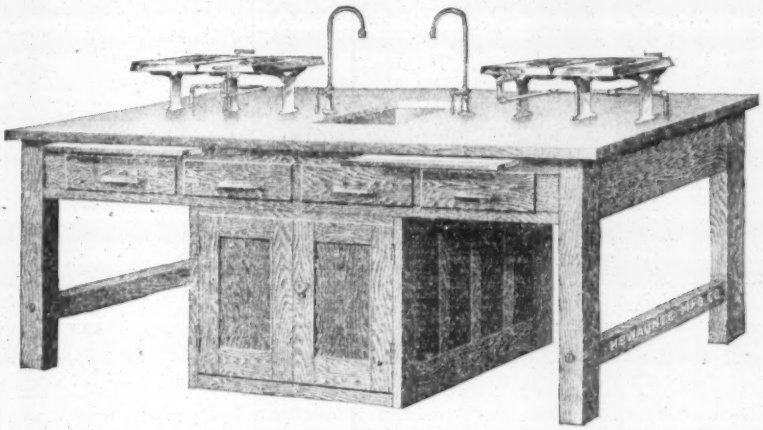

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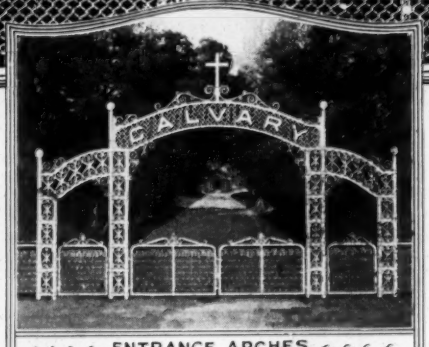

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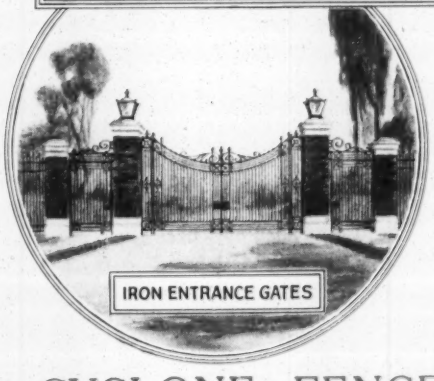

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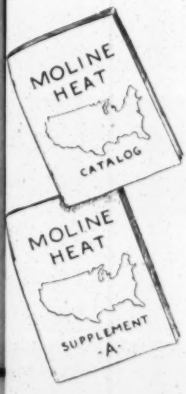

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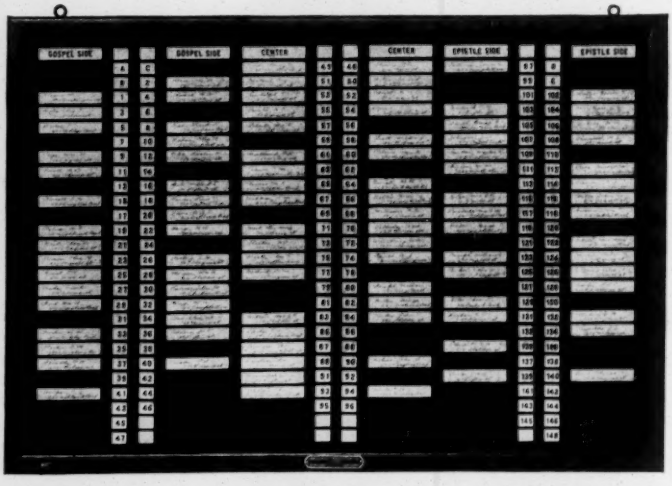

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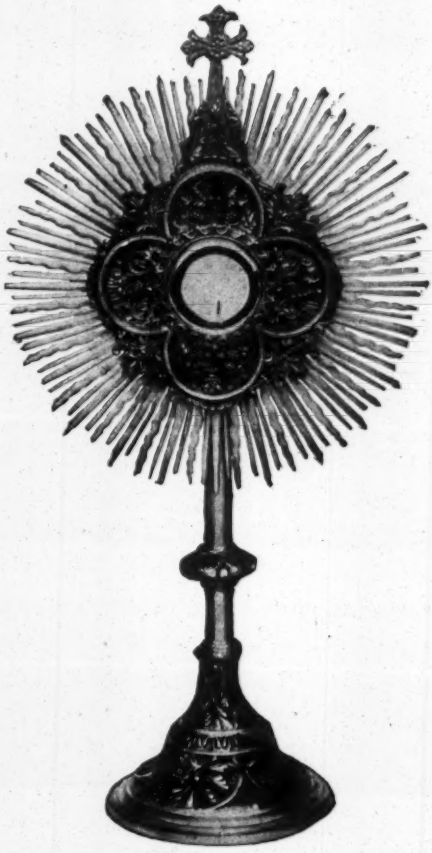

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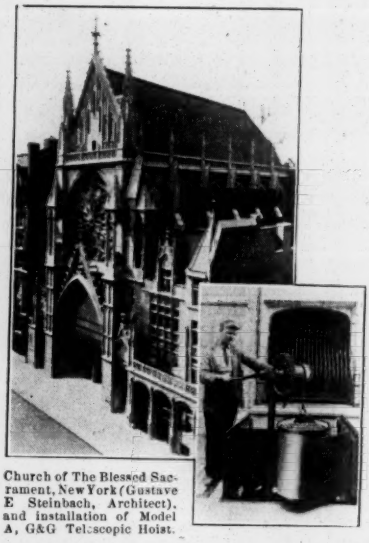

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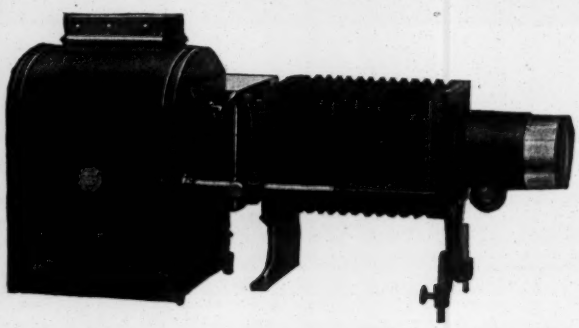

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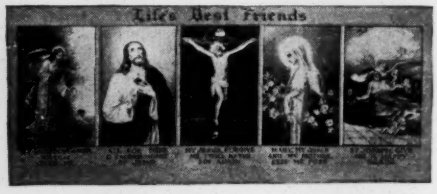

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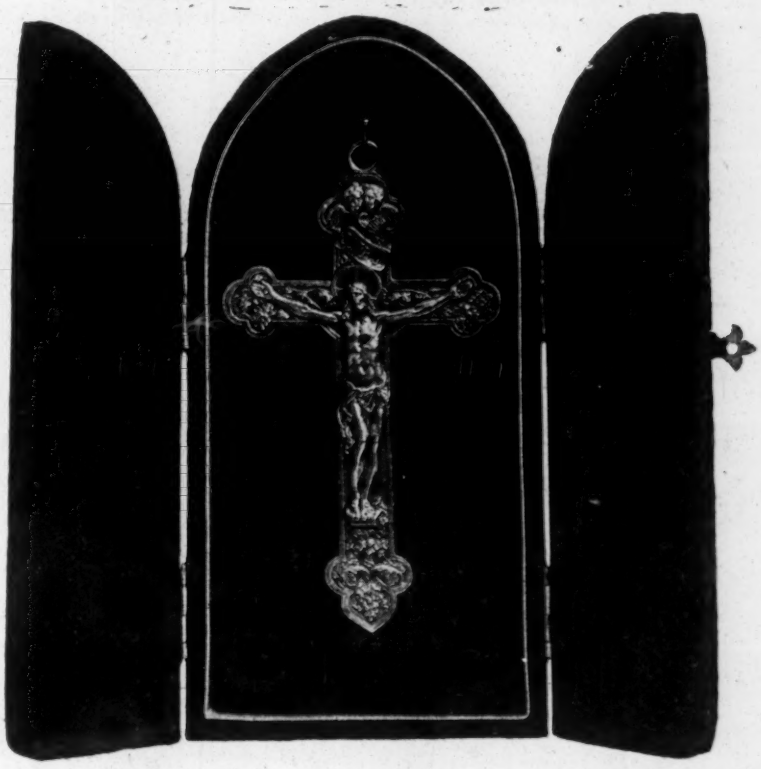

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